

The Vriddhichandraji Jain Sabha's Publication.

Volume II.

LIGHT OF THE SOUL.

"HRIDAYA PRADIPA."

Sanskrit text with Gujarati and English
translation, and short grammatical and
explanatory notes in English.

143

by

SHAH MOTILAL MULJIBHAI.

Honorary Secretary, Vriddhichandraji Jain Sabha.

SECOND EDITION

published

by

The Vriddhichandrajee Jain Sabha.

BHAVNAGAR.

1917.

The "Saraswati" Printing Press-Bhavnagar.

ક્રમજ બાપતર સજોને જી'દગી લડાઈમાં.



Work is Worship.



Duty is Deity.



LALLUBHAI MOTICHAND MEHTA. B.A., LL.B
(1880-1912)

DEDICATED

to

The revered memory

of the late

Mr. Lallubhai Motichand Mehta,

B. A; LL. B.

Judge Bhavnagar State

as

An humble token of esteem and admiration
for his lofty ideals.

by

V. J. Sabha.

By anger, fear, and avarice deluded,
 Men do not strive to understand themselves
 Nor ever gain self-knowledge. One is proud
 Of rank and plumes himself upon his birth,
 Contemning those of low degree; another
 Boasts of his riches, and disdains the poor
 Another vaunts his learning, and despising
 Men of less wisdom, calls them fools; a fourth
 Piquing himself upon his rectitude,
 Is quick to censure other people's faults.
 But when the high and low, the rich and poor
 The wise and foolish, worthy and unworthy
 Are borne to their last resting-place the grave
 When all their troubles end in that last sleep
 And of their earthly bodies nought remains,
 But fleshless skeletons—can living men
 Mark difference between them, or perceive
 Distinctions in that dust of birth or form
 Since all are, therefore, levelled by the grave
 And all must sleep together in the earth—
 Why, foolish mortals, do ye wrong each other

—“*Mahabharata*”—

PREFACE.

No preface is needed to this little book, because the title itself is a sufficient recommendation for its careful perusal by the public without any words of introduction from me; yet, following the usual practice, I venture to say a word or two about this work.

As is generally the case with many an ancient Indian poet, nothing is known about the author of this work. This work inculcates the principles of high rectitude and truth ordained in the Jain Holy texts, yet, they are common to almost all the systems of philosophy and codes of ethics. It offers salvation to all human beings irrespective of caste, creed, colour, nationality or sex. It begins with offering obeisance to, spiritual knowledge; which by fire of contemplation, unfolds divine truths as to the animate and the inanimate by purging the causes of wrong knowledge. It then refers to the method of attaining true happiness, by the eradication of the

bondage of Karina, which means thea nihilation of infatuating energies such as delusion, lust, anger, pride and their instrumental causes which impair the natural qualities of the Soul. The author rightly condemns the so-called ascetics, who are fondly attached to worldly enjoyments, and deservingly eulogises only those who have secured right knowledge, right belief and right conduct. He prefers the study of a single verse, illumining the path of truth to the study of a number of books with vulgar topics and trivial observations. He recommends the conquest of the ungovernable mind as a sure means of true knowledge. He refers to the superiority of happiness, derived from spiritual trance and quietude of mind over the sovereignty of the three worlds. He highly appreciates and draws a glowing picture of perfect happiness, which ascetics or laymen, who have renounced the world in toto would enjoy and which transcends the blissful joy and high powers derived from Siddhis, Samadhis, and Yogas, which prove a hindrance, being liable to

wrong use if they are constantly practised with selfish motives. This lofty virtue of dis-attachment he propounds in verses which are at once beautiful, instructive and impressive.

I gratefully acknowledge my indebtedness to the revered Muni Maharaja Vidyavijayjee, the learned disciple of His Holiness the Shastra Visharada VijayaDharma Suriji whose chief object is the dissemination of knowledge and amelioration of human beings. He was graciously pleased to render the verses in Gujyati and to suggest the mility of the English version.

My sincere thanks are due to Mr Tribhōvandas K. Trivedi, Naib Diwan Bhavnager State, for his suggestions while the book was passing through the press, and also to Prof. H. B. Bhide, M. A; LL. B who took great pains in comparing the English translation with the original Sanskrit text and making useful suggestions, and to Mr Motichand J Mehta for his great help in preparing the English translation and notes and also to Mr V. K. Patel, M. A. for going through proofs.

Following the kind advice of the Naib Dewansahab, a short life-sketch of Mr Lallubhai Motichand Mehta, B. A; LL. B. is appended. I am greatly indebted to Prof. Tribhovandas P. Trivadi, M. A. LL. B. for preparing the sketch at my request and to Mr Gulabrai G. Desai, B. A; LL. B. for his valuable suggestions and advice in connection with the same.

There remains only the pleasing duty to express my deep gratitude to the Hon. Mr. Lallubhai Samaldas Mehta, C. I. E. for his kind favour of a foreword.

My thanks are also due to the authors of the books:—Jainism, Naya-Karnika and Hridaya Pradipa of Jain Dharma Prasarak, Sabha.

I specially owe a deep debt of gratitude to the Yiddhichandrajee Jain sabha, under whose auspices, I am enabled to undertake this humble work in consonance with its praise-worthy object of disseminating knowledge as widely as possible, and to Mr Ratilal G. Yohra, the Joint Secretary, for his kind encouragement.

Bhavnagar

Date-11-6-1917.

Shah Motilal Muljibhai

Preface to the Second Edition.

At the suggestion of my friends on account of the deserving appreciation of the book by the public and the press, and its speedy and immediate sale, this second edition is undertaken.

Select opinions are added in the end.

M. M. Shah.



FOREWORD.



(By The Hon. Mr. Lalubhai Samaldas
Mehta, C. I. E.)

It is a singular testimony to the excellent qualities both of the head and heart of the late Mr. Lallubhai Motichand Mehta that Mr. Motilal M. Shah, the translator of a well-known work on Vairagya, should have thought it fit to connect that young man's name with his work. As a school friend of Mr. Motichand I was interested in the growth and educational progress of his son, and it was a pleasure to see the son proving superior even to the father. When his friends chaffed the father on this, he felt more proud of the boy in accordance with the proverb, 'पुत्रादिच्छेदं पराजयं'. Owing chiefly to hard work, Mr. Lallubhai's health broke down and the nervous strain led to constant attacks of head-ache. It was during one of such severe attacks accompanied by fever that

I was able to see the generous, altruistic nature of Mr. Lallubhai. A few students appearing for the B. A. were staying with me, and one of them was unfortunately unable to read much owing to some trouble with his eyes. Just at the examination time Lallubhai had one of his usual attacks and he was ordered by the doctors to give up the idea of appearing for his examination. The disappointment was very great and yet Lallubhai instead of feeling morose and sullen, helped his colleague by reading to him the books of his optional subject which was different from Lallubhai's. An ordinary person would have taken the loss of one year—and Lallubhai could then ill afford to lose one year—so much to heart that he would hardly have been able to do any work at the time, but to do regular work of an unselfish nature in a subject unknown to him and abstruse required a noble, heroic soul, and I then saw for the first time that Lallubhai's soul was such a one.

I have a very vivid recollection of one of my

last interviews with the departed young man. Under strong medical advice in Bhavnagar, he had to be brought to Bombay, although he was in a very weak condition and it was half feared that he might succumb on his way to Bombay. I saw him soon after his arrival, and though he was very much exhausted, he received me with a smile on his face. He took the proposal of having an operation performed on him, in the spirit not of resignation only, but of cheerful submission to the will of the Almighty. I saw him soon after he was out of the effects of the chloroform, and I shall never forget the calm and cheerful face of the patient as he replied to my inquiries after his health, which showed that he had made his peace with his God, and was prepared to face the future in a spirit of willing submission to the Highest Will. We all hoped for the best at that time, but fates willed it otherwise, and while the family were to lose one of their illustrious members, and his friends a genial, courteous companion, the State was

to lose by his death the services of the young, capable, intelligent officer, who it was expected would be able to rise to the highest rung of the ladder in his department by his loyal services to the State and the people. The disconsolate father tried to keep himself up as he owed a duty to his grandson who was a brilliant boy. That comfort was also denied to Mr. Motichand, whose only solace now lies in his genuine deep Faith in the Teachings of his Religion.

Lalubhai Samaldas.



**A short biographical Sketch* of Mr. Lallubhai
Motichand Mehta, B. A; L L. B.**

**(By Mr. T. P. Trivedi, M. A; LL. B.
Professor, D. J. Sind College.)**

" Not to no end he lived, though short his day,
Not fruitless all those weary weeks of pain,
Early matured for heaven, he pass'd away,
Nor death he dreaded, when to die was gain. "

—*Thomas Hill*—

* It is one of the saddest ironies of fate for me that at a time when I should have expected to enjoy the pleasurable company of my dear friend Lallubhai, and to derive the benefit from his cheerful conversation and sage counsel, I am called upon to discharge the sorrowful duty of writing down a biographical sketch of his short but noteworthy career. In preparing this slight sketch of a grievously short but highly illustrious career, I have derived considerable information from the members of the family of the deceased, and much valuable assistance from the opinions regarding Lallubhai's character given by men of high respectability and position in life. The extracts from some of these opinions are printed at the end of this sketch. I am

“ The highest object of life we take to be, to form a manly character, and to work out the best development possible of body and spirit—of mind, conscience, heart and soul. This is the end; all else must be regarded as the means. Accordingly, that is not the most successful life in which a man gets the most pleasure, the most money, the most power or place, honour or fame, but that in which a man gets the most manhood, and performs the greatest amount of useful work and of human duty. ”

—Smiles—

Mr. Lalubhai M. Mehta was born in Bhavnagar on the 19th October, 1880. He belonged to a highly respectable and ancient Jain family which has made Bhavnagar its home ever since its migration to this place from Palitana, more than a hundred years ago. Mr. Motichand, the father

particularly obliged to the Hon. Mr. Lalubhai Samaldas Mehta, C. I. E. and to Mr. Gulabhai G. Desai, B. A.; LL. B. the leading pleader of the Bhavnagar Bar, for the keen interest which they have taken in this sketch while it was getting ready, and for their valuable suggestions and advice.

of Lallubhai possesses all the qualities which go to make a successful pleader, and had he only chosen to accept Law as his profession after passing his Law Examination in 1894, he would have, by this time, made his name as one of the foremost pleaders of the Bhavnagar Bar; but circumstances willed it otherwise, and he decided to spend his life in the less boisterous and lucrative but more unassuming and sacred profession of a school master.

From his very childhood Lallubhai gave promise of a distinguished after-career, and his germinal qualities found a congenial field for rapid development under the fostering and guiding care of the father, who spared no efforts on behalf of his beloveds. The child rapidly picked up his lessons in elementary education nor was the religious education of the boy neglected and the precocious young student at a very early age, imbibed all the religious ideas and practices of the family. After an uninterrupted and brilliant career first at the Local Gujarati School and subsequently at the Alfred High

School, Bhavnagar, Lallubhai passed his Matriculation Examination in 1897. The Previous and Intermediate Examinations were passed from the Samaldas College in 1898 and 1899 respectively; and Lallubhai succeeded in securing a college scholarship on account of his high rank at the Previous Examination. By his successful career, obliging manners, good behaviour towards his fellow-pupils and obedience and respect towards superiors, he won the love and good will of all he came in contact with. The professors of the College under whom he studied had a very high opinion of his attainments and general capacity as a student.

But the brilliant academic career of Lallubhai was unfortunately greatly interfered with owing to his serious illness when he was a student in the B. A. class. In spite of every possible care and expert medical advice, the illness persisted in its course and all idea of study had to be abandoned for some time. Mr. Motichand, on account of his sweet and obliging nature and winning manners, has been able to build up a

very vast and enviable circle of intimate friends from amongst persons, belonging to the official and professional classes. Some of these belonged to the highest social status and on account of their sympathy for the family they sent pressing invitations to Lallubhai for a change of air. In response to the wishes of the sympathisers, Lallubhai stayed for some time as a member of the family with Mr. Manishanker G. Bhatt, B. A; LL. B. then Dewan of Mangrol, with Mr. Panachand J. Mehta, B. A. (Deputy, Assistant Political Agent) at Rajkot, the late Mr. Muljibhai K. Mehta, L. C. E. (Assistant Engineer R. G. J. P. Railway) at Jetalsar, with Mr. Kalidas K. Sheth (then Judge) at Jetpur. When Lallubhai went to Bombay in 1904 for his B. A. Examination, the Hon. Mr. Lalubhai Samaldas noticing his ill health, pressingly detained him for more than a month for the improvement of his health and kindly made all arrangements for medical aid. The enlightened company of these gentlemen had a very elevating effect on the formation of his character. Needless to say, that all these gentlemen did their very

best on behalf of the patient and studiously attended to all his wants with more than paternal solicitude. The good effect of their kind efforts was gradually obvious, for Lallubhai considerably improved in health, resumed his studies and successfully passed the B. A. Examination in 1905.

Lallubhai had natural aptitude for legal study, as he had inherited all the qualities of a sound lawyer. After passing his B. A. Lallubhai naturally thought of prosecuting his studies for the L.L. B. Examination. His Highness, Maharaja Sir Bhavsinhjee, K. C. S. I. was graciously pleased to confer upon him a scholarship of Rs. 20 per month as a special case; Lallubhai joined the Government Law Class in January 1906. He found the study of Law highly congenial to his temperament and successfully passed the final L. L. B. Examination in 1907 at the very first attempt.

Immediately after passing his Law Examination, Lallubhai was placed by his father under Mr. L. A. Shah, M. A; L.L. B. (now the Hon. Mr.

Justice Shah.) with the view of gaining some insight into the actual working of the Bombay Law-Courts. At the request of his father he was also allowed by Mr. G. R. Lowndes, Bar-at-Law (now the Hon. Mr. Lowndes, the official member of the Supreme Council) to attend to some of his cases. While he was merrily passing his time in the enlightened company of these legal luminaries and of other learned members of the Bombay Bar, attending the High Court and strengthening and consolidating his legal knowledge, His Highness the Maharaja Sahib of Bhavnagar was pleased to appoint him in May 1908 to the post of an attache to the Chief Judge. While yet a probationer in the Judicial Service, Lallubhai was temporarily entrusted with the onerous duties of the City Magistrate and he succeeded in securing the good wishes of the people and high opinion of his superior officers. Lallubhai afterwards served in the capacity of a Judge at Lili, Umarala and Botad. He studied and grasped the facts of all the cases with great penetration and deep insight. The higher Judicial Officers

of the State have, one and all, borne testimony to his high qualities as a fearless, independent and upright judge.

Lallubhai was easily accessible to the people and he took part in various local activities started for their moral, intellectual and social progress. He performed the opening ceremony of the English School at Umarala in 1912. Subsequently when the school was handed over by its founders to the state authorities for management Mr. Kaushikram V. Mehta, B. A. the Director of State Education, Bhavnagar, referred in very appreciative terms to the help and guidance which the school had received from Lallubhai. Even to this day the school is closed on the anniversary of his sad death in the memory of the departed promoter of the institution. When in 1912 the province was in the throes of a severe famine, Lallubhai personally attended to many of the famine relief measures in his own local area. In short he rendered himself very popular owing to his generous and obliging nature, untiring energy and devotion to duty.

Now we come to the last and most unfortunate phase of his short but glorious career. In the month of August 1912 Lallubhai was once more attacked by a serious illness and though all that was humanly possible to secure a cure, was done, the life could not be spared. All the friends and sympathisers of the deceased and of his father tried their hardest in securing medical advice and rendered valuable services out of sheer love for the family and the personal interest they took in Lallubhai's speedy recovery. Sheth Rattanjee Virji, on coming to know that Dr. Burjorjee (the retired Chief Medical Officer, Bhavnagar) recommended the patient for a change of air, very generously placed his fully furnished bungalow at the disposal of the family. The officers of the State as well as the leading citizens visited the family from time to time studiously anxious to know how the patient was faring. Even Their Highnesses the Maharaja Sahib and the Maharani Sahib of Bhavnagar were gracious enough to call upon the family several times and they generously placed expert medical advice at the disposal of the

patient. His Highness the Maharaja Saheb was also kind enough to send for the services of W. M. Major. Houston M. B. D. P. H. Agency Surgeon, Kathiawar and to order a medical officer of the State to accompany the patient to Bombay. No words can adequately express the most sincere gratefulness of the family for all that His Highness, who is so well known for his kindness and generosity, was pleased to do on behalf of the patient. But in spite of all these efforts the illness went on increasing and Lallubhai had to be removed to Bombay, where he was, at the pressing request of Mr. Motichand G. Kapadia B. A; LL. B, Solicitor lodged and nursed in his own house. Sheth Narottamdas Bhanjee, Mehta Chatrabhuj Bhaichandbhai, the Hon. Mr. Lallubhai Samaldas C. I. E. and the Hon. Mr. Justice L. A. Shah and others had the kindness to call upon the patient from time to time and to inquire about his health. The highest medical authorities were consulted and their advice was availed of. Finally a surgical operation was performed by Colonel A. Street M. B. I. M. S.

Senior Surgeon, but all this unfortunately proved of no avail. The cruel hand of Death ultimately triumphed and Lallubhai succumbed to his mortal illness on 4th December 1912.

The funeral ceremony of the deceased was attended by a host of friends and sympathisers. Condolence letters and telegrams from highly eminent personages poured in very large numbers. The Mahajan of Umarala, the leading citizens of Botad, Sihor and Bhavnagar, all the officials of the State as well as Mr. Ranchhoddas V. Patwari (Dewan of Gondal), Sheth Jamadas Bhagubhai of Ahmedabad and others were good enough to personally call upon the family and to express their sorrow for the sad bereavement.

Lallubhai's marriage had taken place in 1894. He died leaving behind him his aged parents, widow, son and daughter to mourn his loss. But it is an additional instance of the cruel irony of fate that the only son of the deceased who was the chief source of main consolation to the family after his sad death, suddenly

passed away, leaving the whole family engulfed in sorrow and lamentation. This boy was of a highly precocious nature and intensely religious in his temperament from his very young age. May his soul rest in peace.

Thus was abruptly terminated in its very prime a distinguished career which was giving distinct promise of its future greatness. Lallubhai can not be said to be a great man in the sense in which the term is ordinarily used; nor was he a very rich man; nor was it his lot to serve in the capacity of a very high officer of the state owing to the premature and sudden termination of his career; he led an extraordinarily simple life. But it is these simple lives that really count in this world. One notable characteristic which Lallubhai possessed in a remarkable degree, was his organizing capacity. He was invariably entrusted with some organisation work on the occasions of the various College Social Gatherings. When studying for his B. A. Examination in the Bhavnagar Jain Boarding, the junior students looked to him

for help and guidance in all cases of difficulty; in fact he did the informal work of the Superintendent of the Boarding while prosecuting his studies. He was equally enthusiastic in the management of the Lalbag Boarding House, when he was studying there for the LL. B. Examination. He also took an active part in all communal activities. When the 6th Jain Shvetamber Conference was held in Bhavnagar, he purposely came some days earlier from Bombay and did a good deal of active work in organizing and training the corps of Volunteers in conjunction with Sheth Narotandas Bhanjee, a highly energetic citizen of Bhavnagar.

In spite of such varied activities, Lallubhai was very unassuming and unostentatious in his demeanour. When he passed the LL. B. Examination, it was with great difficulty and after a weary waiting of no less than six months that he could be persuaded to accept an address from the Jain Dharma Prasarak Sabha. The presentation of this address was presided over by Mr. Tribhovandas K. Trivedi then acting Dewan. Sheth Mansukhbhai Bhagubhai, Sheth Chimanlal Lalbhai the Nagarsheth

of Ahmedabad and other jain luminaries graced the occasion with their valuable presence. Effective and highly eulogistic speeches referring to Lallubhai's qualities of head and heart were made by Messrs. Kunvarji Anandjee, Muljibhai and many others. Lallubhai gave a fitting reply in his characteristic humble manner, stating that such addresses were best given not at the beginning of a man's career but at the end of his career, that he looked upon the address as enormously increasing his responsibility in life and that in the present case his responsibility would be all the greater, as the address was delivered within the sacred precincts of the jain temple before the inspiring presence of Gods.

Lallubhai used to hold very strong and enlightened views on some of the social vices of the present age. He used to condemn the custom of early marriages, saying that it shattered the youth and spoiled the manhood of society. He was a very staunch advocate of foreign travel and used to deplore the backward state of the female education. But while ardently longing for the welfare of his countrymen, he never allowed himself to indulge in any excesses of either opinion.

or actions, but was always moderate in his views and he strongly deprecated mischievous clamours. He was for adopting the line of least resistance and for carrying as far as possible, the representatives of the orthodox party with him in matters of social reforms; moreover he disliked the idea of all reforms being introduced according to the western views of social reforms. He had a proper regard for some of social and religious institutions of his caste and country and so, he always had an eye to the unsullied maintenance of the good parts thereof. He was in short for reconstructing society on the ancient basis of social and moral culture as also on the firm foundation of plain living and high thinking. His opinions, therefore obtained a careful and favourable hearing from the elders, and had he lived longer, he would have succeeded in promoting the cause of social and religious reforms in a very satisfactory manner.

Lallubhai was also of a very jovial disposition and sweet manners. He treated with uniform kindness and courtesy the members of the Bar, appearing before him. With all this he was intensely practical in his ways and actions, and it was always a pleasure to learn his advice on

all matters of difficulty. His superior officers all liked him for his sound legal acumen and able penetration into the facts of all the cases which came before him for hearing.

In fact it may be said without any exaggeration that the deceased possessed in a very high degree all the following qualities of an eminent judge mentioned by Chapman and Shirley:—

“ A judge—a man so learn'd,
 So full of equity, so noble, so notable;
 In the process of his life so innocent;
 In the manage of his office so incorrupt;
 In the passages of state so wise; in
 Affection of his country so religious;
 In all his services to the king so
 Fortunate and exploring, as envy
 Itself can not accuse or malice vitiate. ”

Had Providence spared him, Lallubhai would have gradually risen to a very high position in the Bhavnagar State; but all our expectations have been cruelly frustrated and the only service we can now render to the deceased is to pray that his kind and benign soul may rest in everlasting Peace.

T. P. Trivedi.

Appendix.

Lallubhai as others knew him.

(The following extracts from the opinions of some of the highest Officials and other respectable persons will give some idea of the high esteem in which Lallubhai was held by these gentlemen.)

“ તમે એને સ્નેહથી પોષી ભણાવેલ અને એ તમારે યોગ્ય પુત્ર રત્ન હતું. દરબારી નોકરીમાં દાખલ થયા પછી અને તે પહેલાં પણ હું એને મળેલો ત્યારે એતું સૌજન્ય પ્રિય લાગે એવું મને લાગેલું. ઉમરાળાની મારી મુસાફરી વખતે એમને ત્યાં ન્યાયાધીશ તરીકે એ હતા ત્યારે હું મળેલો અને મને લાગેલું કે ને એ જીવતા રહ્યા હોત તો જરૂર એમની વિદ્યા એમની પ્રમાણીકતા તથા સૌજન્ય અને ચારિત્ર્યથી મારે દરજ્જે એ ચડત.”

—Sir, Prabhashanker Dalpatram Pattani,

K. C. I. E.

* * * * *

"I had noticed that Lallubhai possesses besides many other virtues, balance of mind which will stand him in good stead wherever he is."

* * * * *

—Panachand J. Mehta, B. A.,
(Deputy Asst. Pol. Agent.)

—*Shri*—

* * * * *

"I hear a small pamphlet embodying some of the principles of the Jain philosophy is under preparation by Mr. Motilal M. Shah, and that it is proposed to dedicate the same to your son the late Mr. Lallubhai Motichand Mehta. If this be a fact, I should like to suggest to the author that a short sketch of the life of the deceased, might be inserted in the book along with the dedication. That is the only tribute we, who are left behind to mourn his loss, can offer to one whom we loved and admired. I do not mean to say that the soul of the departed needs from us a physical recognition of this nature in his post-mortem existence."

* * * * *

"The reason why I make the suggestion above referred to, is that it is our duty to discharge the

debt we owe to the deceased for his short stay with us. There is also an additional reason why we should do this. A short sketch of his life thus placed on record will be a source of solace to relations and friends alike and it will supply materials for guidance to those who desire to tread in the footsteps of the deceased." * * * * * "I knew

more of his inner side while he entered the state service as a judge and came in closer contact with me in his official life. He possessed a very sound knowledge of Law but the thing I admired in him the most was his higher side. We met very often and I always found him amiable and courteous. By his broad-minded sympathy he rendered himself very popular as a judge and was well spoken of by his immediate superiors. With all these traits, he was unassuming so much so that to outsiders he appeared a little over-modest but this impression disappeared on a closer acquaintance. Had Providence spared him I am sure he would have distinguished himself in many spheres of his life's activities." * *

—Tribhewandas K. Trivedi,
(Naib Dewan, Bhavnagar.)



* * * * *

"I have the mournful pleasure of placing on record my high opinion of the promising character and ability of your late son Mr. Lallubhai Motichand Mehta. Throughout his college career he displayed a steady and intelligent application to studies, was sweet-tempered towards his brother students and paid implicit obedience to his professors. And what little I saw of him after his success at the LL. B. Examination also led me to the view that he would develop into an impartial officer and a pure-minded gentleman. His loss must have been indeed a heavy blow to you and to your family. I would only have you remember that those whom the Gods love die young."

—K. J. Sanjana, M. A.

(Principal, Samaldas College)



"I knew Mr. Lallubhai Motichand Mehta perfectly well ever since he served as an attache in the Judicial Department after passing his LL. B. Examination. I found him to be a promising young man & was much pleased with the way in which he studied and grasped the facts of all the cases and appeals he was asked to attend to.

His manners were very sweet and suasive and above all he always tried to consider both sides of a case ably, impartially, as well as with care and circumspection.

I could at once see that he had in him the makings of a good Judge and I am glad to testify my anticipations were more than fulfilled by the excellent manner in which he discharged his duties as a judge from the beginning to the end of his career. His qualities of heart also were unique. I am fully confident that he would have risen to the highest rung of the ladder of service without any hitch or hindrance in case Providence had spared him longer and in case the cruel hand of Death had not snatched him away from earth in the midst of a prosperous and promis-

ing career, which he was building for himself by means of high ability, strict honesty and great assiduity.

—Vithaldas M. Pakvasa;
(Chief Judge, Bhavnagar state.



* * * * *

“આપના ચી. ભાઈ લક્ષ્મીભાઈના પરલોક ગમનની વાત જાણી મારા આત્માને ઘણો ખેદ થાય છે, કારણકે મરનાર નોકરી પર ચઢ્યા ત્યારે પ્રથમ મારાજ હાથ નીચે એમણે એટલીયું કામ કરેલું છે, અને તમને તેજ વખતે જણાવ્યું હતું તેમ-એમની રીતભાવથી, મીલનસાર સ્વભાવથી અને કામમાં ઉડા ઉતરી અધિકારીને હકીકત કહેવાની એમની પદ્ધતિથી અને પુરેપુરો સતિપ થશે. હોતો, અને મરનાર પણ મારા પ્રત્યે સારો ભાવ રાખતા હતા. ”

* * * * *

“આપનો એના ઉપર અપૂર્વ પ્રેમ હતો તેમ એને ભણાવવા અને આંગળ પાડવામાં તમે યુક્તજન પૈસા વાપર્યા છે ને બહુ શ્રમ ઉઠાવ્યો છે તે પણ હું જાણું છું તેથી આપના મનને બહુ પરિતાપ થતો હશે તે હું સમજી શકું છું. ” * * * *

Motilal T. Sattavala, M. A; LL. B.
(Retired Joint Chief Judge, Bhavnagar State.)



* * * * *

"I have great pleasure in stating that during the whole course of his career of school and college the one distinguishing trait that I noticed in the character of the deceased which is so rare now-a-days was that he always had a feeling of respect and reverence for his teachers and professors, without any loss of self-respect and independence of thought and action. In his behaviour towards his fellow-pupils, I observed that there was a suavity of manners and a nobility of mind that greatly endeared him unfailingly to all he came in contact with. Whether in class-room or on the play ground, the purity of motives and the rigid impartiality with which his conduct was invariably marked, clearly showed the germs of the qualifications needed in a future judge and lawyer. I believe, I am quite justified in stating that the late Principal Unwalla and prof. Isfhani had also formed a very high opinion of his character and qualifications."

* * * * *

J. S. Gambhir, B. A.

(Persian Professor, Samaldas College.)



શાન્તમૂર્તિશ્રીવૃદ્ધિચંદ્રા ૨૦
LIGHT OF THE SOUL.
હૃદય-પ્રદીપ.



Verse 1.

શબ્દાદિ પંચવિષયેષુ વિચેતનેષુ
યોઽન્તર્ગતો હૃદિ વિવેકકલાં વ્યનક્તિ ।
યસ્માદ્ધવાન્તરગતાન્યાપિ ચેષ્ટિતાનિ
પ્રાદુર્ભવન્ત્યનુભવં તમિમં ભજેથાઃ ॥

જહો જ્ઞાન વડે કરીને જડ એવા શબ્દ, રૂપ, રસ, ગંધ
અને સ્પર્શરૂપી વિષયોનો વિવેક હૃદયમાં પ્રકટ થાય છે,
અને જહો જ્ઞાનવડે કરીને ભવાન્તરગત એવાઓ પણ પ્રત્યક્ષ
જણાય છે તેવા અનુભવજ્ઞાનને ભક્તો-પ્રાપ્ત કરે.

વિચેતનેષુ (વિગતા ચેતના intelligence એવાં તેષુ) non-
intelligent. વિવેકકલાં (વિવેક noun from વિજ્ to dis-
criminate, કલા the power) the power of discri-

mination. चेतितानि (चेतितं noun from चेतित् p. p. of चेत् to move) actions. अनुभवं Bhavanājñāna or spiritual knowledge.

Oh man! Adore that spiritual knowledge, which being well-grasped, unfolds in the heart the power of discriminating five non-intelligent objects of senses शब्द etc, and which vividly brings before the eyes the actions of previous births.

Notes:—According to Jainism there are two ways through the medium of which knowledge can be received. They are:—(1). Direct perception or immediate knowledge (2) Inference from the facts of actual observation or records, or mediate knowledge. The first is called *Pratyaksha* including *Kevalajñāna*, *Manahparyavajñāna* and *Avadhijñāna* and the sense perception of ordinary living beings, *Matijñāna* (*Samvayavahārapratyaksha*). The second includes under it (1) the *Śrutajñāna* (2) that which is intellectually inferred.

Anubhavajñāna or *Bhāvanājñāna*, the subject matter of this verse is included within the first kind of knowledge i. e. *Pratyaksha*.

Matijñāna and *Shrutajñāna* are preparatory to this *Anubhāvijñāna*, and *Anubhāvajñāna* finally leads on to absolute knowledge i. e. *Avajāñāna*.

Matijñāna is generated by senses. When vibrations from the external objects come in contact with senses, organs etc, an awakening in the sense organ is aroused called *Vyanjanāvagraha*. Then mind is brought into contact with them and the apprehension that follows is called *Arthāvagraha*. The next stage is *Jhā* in which the mind comprehends similarities and differences. The third stage is *Apāya* when mind concludes as to what the subject is or is not. Then the final stage is *Dhāranā* where the object concluded is repeatedly remembered.

Shrutajñāna is the knowledge got by interpretation of signs. Words are the signs of ideas. It also means the knowledge received from holy texts.

Anudhijñāna is the psychic knowledge, i. e. knowledge of material things known by the soul

directly without contact of senses. (Vikala-pratyaksha.)

Manahpariyajñana (Vikala Pratyaksha) is the knowledge of the ideas and thoughts of others (Telepathy). *Kevalajñana* is the unlimited absolute knowledge (Sakalapratyaksha).

Constant reflections joined with the concordance of one's belief with the precepts of the holy texts and the spiritual instructors, can give him a full view of the self and objects of senses; and also enables him to know his past births and the consequences of his past actions.

Verse 2

જાનન્તિ કેચિન્નતુ કર્તુમીશાઃ
કર્તુ ક્ષમા યે ન ચ તે વિદન્તિ ।
જાનન્તિ તત્ત્વં પ્રભવન્તિ કર્તુ
તે કેઽપિ લોકે વિરલા ભવન્તિ ॥

કેટલાક જાણે છે પણ કરવાને સમર્થ નથી, કેટલાક કરવાને સમર્થ હોય છે ત્યારે જાણતા નથી, પરંતુ તત્ત્વને

જાણતા હોય અને કરવાને સમર્થ હોય એવા ડોઠકજી
પુરૂષો હોય છે.

ईशः (noun from ईष् to be capable) able men.
क्षमाः (noun from क्षम् to be able) able men. तत्त्वं
literally the real truth. Hear it means the religious
principles. विरल्यः rare men.

Some people know religious principles, but they are unable to put them into practice. Those people who are able to put them into practice do not know them. Rare are those people in this world who are both able to know and put them into practice.

Notes:—According to Jainism there are nine categories. *jiva* (the existence of soul whose characteristic is knowledge) conscious beings, *Ajiva* (existence of matter without consciousness) inanimate objects. *Ashrava* the state in which impure souls draw matter (karma) towards them. *Bandha* the state in which impure souls incorporate matter with their own being. *Samvara* the state in which the influx of matter is stopped. *Nirjara* the state in which, matter already

in combination with the soul is removed. *Moksha* is a state in which the removal of matter in combination with the soul is accomplished. The qualities, *Punya* reward and *Pāpa* punishment, are also added to them, thus forming nine. . .

The acquisition of knowledge is not the only means for the attainment of final beatitude. Religious practices (character) are as essential as the acquisition of knowledge. This could well be illustrated from the following parable of blind and a lame man. Both of them were in a forest under huge conflagration. The blind man could not see the road without fire, while the lame man could not proceed further. Accidentally they met together and by mutual assistance they could pass through the forest without any injury. As their hearty cooperation enabled them to pass through the forest without injury, so knowledge combined with religious practices is essential for salvation.

In this verse attention is drawn to three kinds of men. Some of them know all the princi-

ples but they do not follow them in practice. There are others who do things without the proper knowledge of these principles, but there are a few persons endowed with the combination of both knowledge and practice.

Verse 3.

सम्यग्विरक्तिर्ननु यस्य चित्ते
सम्यगगुर्यस्य च तत्त्ववेत्ता ।
सदाऽनुभूत्या दृढनिश्चयो य-
स्तस्यैव सिद्धिर्न हि चापरस्य ॥

જાહેનાં ચિત્તમાં સમ્યક્ પ્રકારની વિરક્તિ હોય છે, જાહેનાં શુદ્ધ તત્ત્વોને જાણવાવાળા હોય છે. અને જાહેણું અનુભવજ્ઞાન વડે દૃઢ નિશ્ચય કહેશે હોય છે, તેજ જીવોની સિદ્ધિ થાય છે; બીજાની નહિ.

विरक्तिः (feminine noun from the p. p. of रज्, with वि, the nasal being dropped) non-attachment, disaffection. तत्त्ववेत्ता (तत्त्वानि यो वेत्ति स तत्त्ववेत्ता or तत्त्वानां वेत्ता तत्त्ववेत्ता) knower of real truth. अनुभूति (same as अनुभव) the knowledge of discrimina-

tion. सिद्धिः (feminine noun from सिद्ध्य् to accomplish) accomplishment, or superhuman power.

He alone and none else, attains final emancipation, (he) whose mind is totally free from worldly attachment, whose virtuous preceptor is a knower of real truth and whose firm convictions are always based upon self-realisation.

Notes:—This verse clearly points out the means for attaining final bliss. One should abandon all desires for worldly enjoyments. He should look upon worldliness fatal to his spiritual progress. Neither pleasure nor pain, nor friends nor relatives, nor even life and death should enchain his mind. He must completely renounce all worldly attachments.

He alone deserves the name of a preceptor, who has mastered religious principles, whose conduct is quite pure with the rigid observance of the great vows ordained in the scriptures, who is ready for the good of others by thoroughly propounding scriptural ordinances, and has freed himself from attachment and aversion.

Unshakable belief and firm convictions brought on by meditative practices in conformity with spiritual precepts ordained in the holy texts. One blessed with the above renunciation, and enlightened instructions from a morally elevated spiritual teacher and whose mind is so thoroughly convinced, is sure to progress towards salvation.

Verse 4.

विग्रहं कृमिनिकायसंकुलं
 दुःखदं हृदि विवेचयन्ति ये ॥
 गुप्तिवद्धामिव चेतनं हि ते
 मोचयन्ति तनुयन्त्रयन्त्रितम् ॥

આ શરીર અનેક પ્રકારના સૂક્ષ્મ સંમૂર્ઢ્માદિ જીવોથી વ્યાપ્ત છે અને પ્રાણીઓને દુઃખ આપનાર છે. એવું હૃદયમાં વિવેકપૂર્વક જાણે છે તેજ પ્રાણી શરીરરૂપી કેદખાનામાંથી કેદીને છોડાવવાની માફક આત્માને છોડાવે છે.

विग्रहं body. कृमिनिकायसंकुलं (कृमिणां निकायः तेन संकुलः कृमिनिकायसंकुलं) full of the multitude of worms.

शुक्तिनदं (गुप्तौ नदं) शुक्ति literally means a cavern or a hole in the ground. Here it means imprisonment. चेतनं (from चित् to know) that which knows, consciousness तदुयन्त्रयन्त्रितम् (तदुः एव यन्त्रं तस्मिन् यन्त्रितं तदुयन्त्रयन्त्रितम्) encased in a physical frame.

Those persons surely are able to liberate their phenomenal soul which is encased in a physical frame, like one in captivity, who distinctly understand in their hearts that the body being full of the multitude of worms contributes to human miseries.

Notes:—This verse describes the composition of this human body in order to withdraw the mind from its attachment. This body of ours is but a mass of worms, humid entrails, tendons etc. tending to decay, disease and torments, and is also like a pot of filth full of the foulness of worldly affairs and mouldering under the rust of our ignorance. Consequently it is proper for wise men to release the soul encased in it, by renouncing all attachment to it. . . .

Verse 5.

भोगार्थमेतद्भवિनां शरीरं
 ज्ञानार्थमेतत् किल योगिनां वै ।
 जाता विषं चेद्विषया हि सम्यग्-
 ज्ञानात्ततः किं कुणपस्य पुष्ट्या ॥

આ શરીર સંસારી જીવોને ભોગને માટે છે અને
 યોગીઓને જ્ઞાન સંપાદન કરવા માટે છે. હવે જડેમણે
 સમ્યક્જ્ઞાનવડે કરીને ઇન્દ્રિયોના વિષયોને વિષતુલ્ય બાણ્યા
 છે, તહેમણે શરીરની પુષ્ટિ કરવાથી શું ?

भविनां (Gen. plural of भविन् from भव the world-
 ly life and इन् a possessive termination) of
 wordly beings; योगिनां . (gen. pln. of योगिन् from
 योग and इन् the possessive termination) of them
 who are practising yoga, of ascetics. सम्यग्ज्ञानात्
 (सम्यग् well and ज्ञान knowledge) from them right
 knowlence. कुणपस्य (कुणप a dead body; it is often
 used in contempt to mean this body) of the
 body.

The wordly beings look upon this body as

a means of wordly enjoyments and the yogis surely take it to be the means of absolute knowledge. When on the realisation of truth, worldly enjoyments come to be looked upon as poisonous, why care about nourishing this body ?

Notes:—This verse differentiates the stand-points with which the body is viewed by an ascetic and by a worldly man. The worldly man, infected by the poison of worldly affairs and incapable of judging for himself, derives happiness from sensual enjoyments which turn out pernicious in the end, while an ascetic turns to advantage the employment of mind and senses for the achievement of final bliss.

There is no necessity of uselessly nourishing this body when one is fully convinced, by spiritual knowledge, of the foulness of worldly objects.

Verse 6.

त्वद्दुःखं मांसमेदोऽस्थिपुरीषमूत्र—
पूर्णेऽनुरागः कुणपे कथं ते ।

द्रष्टा च વક્તા ચ વિવેકરૂપ-
સ્ત્વમેવ સાક્ષાત્ કિમુ મુહ્યસીત્યમ્ ॥

હે આત્મન ! ત્વચા, માંસ, મેદ, અસ્થિ, વિષ્ટા અને મૂત્રથી ભરેલાં તુચ્છ એવા આ શરીર ઉપર તને કેમ અનુરાગ ઉત્પન્ન થાય છે? કેમકે દ્રષ્ટા વક્તા અને વિવેકરૂપ તુંજ છે છતાં આ શરીર ઉપર તું કેમ મોહ પામે છે ?

ત્વજ્ઞમાંસ...પૂર્ણ (ત્વક ચ માંસં ચ મેદસ્થ અસ્થિ ચ પુરીષં મૂત્રં ચ ત્વજ્ઞમાંસ.....મૂત્રં તેન પૂર્ણં તસ્મિન્ ત્વજ્ઞમાંસમેદોસ્થિપુરીષમૂત્રપૂર્ણં)
which is filled with skin, flesh, fat, bones, ordure and urine. દ્રષ્ટા (from દૃષ્ to see) seer, here it means seer of truth. વક્તા (from વच् to speak) speaker, here it means the propounder of religious truth. વિવેકરૂપ, power of discrimination.

Oh soul ! Whence are you so devotedly attached to this body which is filled with skin, flesh, fat, bones, ordure and urine? you are yourself the seer of true knowledge, an eloquent propounder of religious principles and endowed with the power of discrimination. Why are you then foolishly attached to worldly objects.

Notes:—This verse serves as a reproach to those who are potentially endowed with the light of the truth, power of discrimination and eloquence, or to those, who appear outwardly to possess them, to abandon their attachment which prompts bodily nourishment. This body is a composition of skin, flesh, fat, ordure, and urine. It is frail in its nature. It runs fast towards its dissolution. It is repeatedly subjected to affluence and destitution, pleasure and pain and therefore one should cast off all affections for uselessly nourishing that toilsome and evanescent body, and should endeavour to enjoy perfect tranquillity acquiescing alike in wants and gains.

Verse 7.

धनं न केषां निधनं गतं वै
 दरिद्रिणः के धनिनो न दृष्टाः ।
 दुःखैकहेत्वत्र धनेऽति तृष्णां
 त्यक्त्वा सुखी स्यादिति मे विचारः ॥

અરે ! ધન ! કેટલું વિનાશ પ્રાપ્ત્યું નથી અને દરિદ્રિયો

કયા ધનવાન નથી થયા ? માટે દુઃખના હેતુભૂત ધનઉ પરની અતિતૃષ્ણાને છોડીને સુખી થા એજ મારો વિચાર છે—મારી સલાહ છે.

નિધનં death and hence destruction. વિચાર. opinion દુઃસ્વૈકહેતૌ हि in the place of દુઃસ્વૈકહેત્વત્ર is better and more consistent, as the case of हेतु must be the same as that of धन because it stands in apposition. In the place of सुखी स्यादिति the better variant would be सुखी स्यादिति. Because then this verse would be brought into consistency with the preceding and the following verses. In verses 6 and 7 भविन् is being addressed as to the right course to be followed by him and in the verse 8 the author undertakes to expound it.

Whose wealth is not destroyed or what poor people are not seen to have become rich ? The only cause of misery in this world is the insatiable desire for wealth. I hold that you will become happy when freed from the greed for money.

Notes:—This verse exhibits the unsteadiness of wealth. It is reckoned as a blessing in this

world, but really it is the cause of all troubles, miseries and anxieties. It begets evils by various acts of malpractice. A rich man without blemish is rarely to be found in this world. It is replete with every kind of danger and trouble. Therefore one should cast off covetous desires and be happy. If at all it is to be rightly acquired one should engage in sinless and faultless business-activities in order to acquire wealth for his use. He should avoid such activity as would obstruct the progress of virtue. At least he should give up such trades as would involve cruelty to animals. His business must not be of an ignoble and degrading nature. The adoption of professional line must be based upon general love and fellow-feeling involving the good of others. If the money is earned honestly, the mind remains in a peaceful state and religious functions are performed in a fearless way.

Verse 8.

संसारदुःखान्न परोऽस्ति रोगः
सम्यग्बिचारात् परमौषधं न ।

તદ્રોગદુઃખસ્ય વિનાશનાય
સચ્ચાસ્રતોઽયં ક્રિયતે વિચારઃ ॥

સંસારના દુઃખથી બીજો કોઈ રોગ નથી અને સમ્યક્ વિચારથી બીજું કંઈ ઔષધ નથી. માટે તે રોગ અને દુઃખનો નાશ કરવા માટે સમ્યક્શાસ્ત્ર પ્રમાણે હું મારો વિચાર જણાવું છું.

સંસાર (from સૃ to move with સમ્) mundane existence. પર higher, સચ્ચાસ્રતો in conformity with the holy texts. અયં ક્રિયતે વિચારઃ here do I expound the real truth.

There is no disease more fatal than the worldly afflictions and there is no medicine superior to good and sound thought. In order to root out that painful disease, I shall now expound the real truth in conformity with the holy scriptures.

Notes:—This verse points out the remedy for the removal of worldly afflictions. The succession of births and deaths is in itself a great evil. Deadly diseases, bred within the body, are not the only diseases to be remedied, but there are others.

which feed upon our vital breath, and make our life a cumbersome one. They overpower our mind, intellect and self-consciousness. The unfailing remedy for the removal of it is the proper reflection based upon the precepts of holy texts, because the precepts of the holy texts bring on right belief, right knowledge and right conduct.

Verse 9.

अनित्यताया यदि चेत् प्रतीति
स्तत्त्वस्य निष्ठा च गुरुप्रसादात् ।
सुखी हि सर्वत्र जने वने च ।
नो चेद्वने चाथ जनेषु दुःखी ॥

જાહેને સંસારના પદાર્થોની અનિત્યતાની પ્રતીતિ થયેલી હોય છે, અને જાહેને ગુરુપ્રસાદથી તત્ત્વ નિષ્ઠા પ્રાપ્ત થયેલી છે, તે મનુષ્ય જનમાં કે વનમાં સર્વત્ર સુખી રહે છે. અને જાહેને ઉપર પ્રમાણેની પ્રતીતિ અગર નિષ્ઠા થયેલી હોતી નથી તે જનમાં કે વનમાં સર્વત્ર દુઃખીજ છે.

अनित्यताया: of evanescence. प्रतीति knowledge. निष्ठा firm belief. जने (जन्मस्थे) in the company of men.

वने [निर्जनस्थाने], in an uninhabited place, forest.

Really a man is happy everywhere in the midst of people or in the forest, if he has thoroughly convinced himself of the destructibility of all things, and if he is devotedly intent on higher truth through the favour of a preceptor; otherwise, he is unhappy everywhere in society, or in a forest.

Notes:—This verse ensures happiness to one, who is introduced to the light of truth. If one has a firm belief in the perishableness of worldly things and relations; and has a firm faith in the religious principles by the favour of a righteous spiritual preceptor, he is happy in all places and at all times whether in the company of men or in the forest.

Verse 10.

मोहान्धकारे भ्रमतीह तावत्
संसारदुःखैश्च कदर्थ्यमानः ।
यावद्विवेकार्कमहोदयेन
यथास्थितं पश्यति नात्मरूपम् ॥

આ એવ સંસારના દુઃખોવડે કરીને દુઃખી થતો મોહ-
રૂપી અંધકારમાં ત્યાં સુધીજ પરિભ્રમણ કરે છે કે ત્યાં
સુધી વિવેકરૂપી સૂર્યના ઉદયવડે કરીને આત્મસ્વરૂપને યથા-
સ્થિત રીતે જોઈ શકતો નથી.

મોહાન્ધકારે [મોહ એવ અન્વકારઃ તસ્મિન્] in the infatuating
darkness. કદર્શ્યમાનઃ (nom. singular of the passive of
the present participle of અર્થ with કદ્ to torment)
tormented. વિવેકાર્કમહોદયન [વિવેકઃ એવ અર્કઃ તસ્ય મહોદયન]
by the rise of the Sun of discrimination. આત્મરૂપ
[આત્મનઃ રૂપં] the nature of innerself.

In this world a man, pained at worldly afflictions,
gropes in the infatuating darkness so long
as he does not realise the true nature of his
innerself by the intense lustre of the Sun of
spiritual discrimination.

Notes;—This verse brings out clearly the re-
moval of infatuating darkness by the rise of the
Sun of discrimination. The world is full of
troubles arising from birth, decrepitude, death, the
visitations of direful plagues and famines etc. and
the loss of dear objects, relatives and friends. A

man suffers from all these miseries and wanders in this world being subject to delusion. But when the radiant light of illumination dawns upon him so as to enable him to realise his true nature, he becomes free from all miseries and acquires transcendental peace.

• Verse II

अर्थो ह्यनर्थो बहुधा मतोऽयं
स्त्रीणां चरित्राणि शत्रोपमानि ।
विपेण तुल्या विषयाश्च तेषां
येषां हृदि स्वात्मलयानुभूतिः ॥

जडेनां હુદયની અંદર સ્વાત્મલયાનુભવ પ્રકટ થાય છે,

* Compare:—

कान्ताकटाक्षविशिखा न खनन्ति यस्य
चित्तं न निर्दहति कोपकृशानुतापः ।
कर्षन्ति भूरि विषयाश्च न लोभपाशै-
र्लोकत्रयं जयति कृत्स्नमिदं स धीरः ॥

અર્થહરિકૃત નીતિશતક.

તેને બહુ લોકોએ માનેલ અર્થને અનર્થ, સ્ત્રીનાં ચરિત્રો
શબની ઉપમાવાળાં અને વિષયો વિષ તુલ્ય માલુમ પડે છે.

.. बहुषा variously. शब्द the dead body. स्वात्मलयादभूतिः
(स्वस्य आत्मा तस्मिन् लयः तस्य अभूतिः the absorption of
self within self, here it means the knowledge
whereby one distinguishes between principles to
be adopted and rejected for the good of his soul.

Note:—To them who have realised the true
nature of self, the wealth appears worthless though
it is highly valued by others and the amorous
advances of beautiful ladies are as impotent as the
actions of a dead body (generated by some ex-
ternal power) and worldly attachments are
identical with poison.

Notes:—To one devoted to spiritual knowledge
riches appear as productive of evil.

Verse 12.

कार्यं च किं ते परदोषदृष्ट्या
कार्यं च किं ते परचिन्तया च ।

वृथा कथं विद्यसि बालबुद्धे
कुरु स्वकार्यं त्यज सर्वमन्यत् ॥

અરે ! પારકાના દોષો ઉપર દૃષ્ટિ દેવાનું તારે શું કામ છે ? અને ખીજની ચિંતા કરવાનું પણ તારે શું પ્રયોજન છે ? હે બાલબુદ્ધે ! તું શા માટે નકામો ખેદ કરે છે ? તું ત્હારું કાર્ય કર અને ખીજું બધું છોડી દે.

परदोषदृष्ट्या (परदोषदर्शनेन) looking at the faults of others. बालबुद्धे (मूढमते) बालस्य बुद्धिः इव बुद्धिः यस्य तत्सं-बोधने) oh short witted one !

Do every thing you can for the good of your self and abandon every other thing. What is the use of your looking at the faults of others and what is the use of troubling yourself for others ? Oh you short witted one ! why do you become grieved without any advantage ?

Notes:—This verse recommends the attitude of indifference. One defiles his inner-self by finding faults of others. It is no business of his, to inter-meddle with the affairs of others even though they be proud, immoral and irreligious. One brings

upon himself unnecessary evils by indulging in words, thought and deeds, in no way beneficial to society, and therefore, he should avoid all unnecessary pursuits in matters, which do not concern him, or in which there is no sinless benefit.

Verse 13.

यस्मिन् कृते कर्मणि सौख्यलेशो
 दुःखानुबन्धस्य तथाऽस्ति नान्तः ।
 मनोऽभितापो मरणं हि यावत्
 मूर्खोऽपि कुर्यात् खलु तन्न कर्म ॥

જાહે કામ કરવાથી સુખનો લેશમાત્ર અને દુઃખાનુબંધનો પારજ ન હોય તેમ મરણ પર્યંત માનસિક દુઃખ રહ્યાજ કરે તેવું કાર્ય મૂર્ખ માણસ પણ કરે નહિ.

[સૌખ્યલેશો છત્રં એવ સૌખ્યં તસ્ય લેશઃ) a particle of happiness. દુઃખાનુબન્ધસ્ય [દુઃખસ્ય અનુબન્ધઃ તસ્ય] of the series of miseries. મનોઽભિતાપઃ [મનસઃ અભિતાપઃ] mental affliction, the agitation of the mind.

Surely, even a fool would not do that act, which being performed, brings on a little happi-

ness, and causes endless miseries, and burns the mind till life endures.

Notes:—The proper way for a man, is to come to a proper judgment about things after consideration of their respective value. The thing, with the dazzling appearance of a little happiness, and involving high consequential miseries, should be duly balanced and abandoned.

Verse 14 *

यद्वर्जितं वै वयसाऽखिलेन
ध्यानं तपो ज्ञानमुखं च सत्यं ।
क्षणेन सर्वं प्रदहत्यहो तत्
कामो बली प्राप्य छलं यतीनाम् ॥

आ आभी उभर पर्यन्त ले ध्यान, तप, ज्ञान अने

Compare:—

श्रुतं सत्यं तपः शीलं विज्ञानं वृत्तशुद्धमम् ।
इन्धनीकुरुते मूढः प्रविश्य वनितानले ॥

સત્ય વગેરે શુભોને યતિઓએ એકઠા કર્યા હોય તે બધાને બળવાન કામદેવ છળ પ્રાપ્ત કરીને નષ્ટ કરી નાંખે છે.

અર્જિતં earned. ધ્યાનં (noun from ધ્યૈ to meditate upon) meditation. જ્ઞાનમુક્તં (જ્ઞાનાદિકં) knowledge etc. પ્રદહતિ burns to ashes. क्षणेन in a single moment કામો (noun from કમ્ to love) love, it also means the god of love, Cupid. છલં pretext. યતીનામ્ (Gen. plu. of યતિ noun from યત્) of ascetics.

The powerful god of love with a pretext destroys in a single moment, all of contemplation, austerities, knowledge and truthfulness, which the Yatis have devoted their whole life to earn.

Note:—The powers of Cupid are pre-eminently potent in demolishing the well-built structure of virtuous characteristics. Yogis of high meditative practice and of unbearably hard penances are known to have fallen from their right path by lovely and charming blendishments of beauties. Productive of high flown

mirth, jollity, revelry and lust, sensual enjoyment is very injurious. According to the Jain holy texts the creative fluid can be changed into a higher substance useful for spiritual purposes, if it is known how to change it. It gives in fact a strong will.

The domination of nature's five forces and the efficacy of Mantras, depend upon chastity and purity of conduct. Incontinence brings on a number of worldly disadvantages to householders with regard to money, reputation and spiritual growth. According to the Jain holy texts the following should be observed as it forms a hedge for shielding purity of conduct. Avoidance of physical contact with a woman, living in the same building with female animals or neuter beings, indulging in stories full of love, occupying the same seat shortly vacated by a woman, staying in a room contiguous with the room where a married couple sleeps, ideas of former enjoyment, taking food exciting passions, gorging one self with even innocent

food, decorating and anointing bodies, ensures purity of conduct.

*Verse 15

बलादसौ मोहरिपुर्जनानां
ज्ञानं विवेकं च निराकरोति ।
मोहाभिभूतं च जगद्विद्धं
तत्त्वावबोधादपयाति मोहः ॥

જે મોહરૂપી શત્રુ મનુષ્યોનાં જ્ઞાન અને વિવેકને પોતાનાં
ગુણથી નષ્ટ કરેછે અને જે મોહરૂપી અભિભૂત આ જગત્ વિ-
નષ્ટ થયેલ છે, તે મોહ તત્વનો અવબોધ થવાથી નાશ પામેછે.

बलाद् perforce. मोहरिः (मोहः एव रिः) The in-
terate enemy delusion, निराकरोति destroys. मोहाभिभूतं
(मोहेन अभिभूतं) overpowered by infatuation. तत्त्वाव-

❀ Compare with:—

निरालोकं जगत्सर्वमज्ञानतिमिराहतम् ।

तावदास्ते उदेत्युच्चैर्न यावज्ज्ञानभास्करः ।

—ज्ञानार्णव—

बोधाद् (तत्त्वानां अवबोधाद्) through the knowledge of principles. अपयति goes afar, hence is destroyed.

The inveterate enemy, delusion, perforce, destroys the true knowledge and the discriminating powers of worldly beings. This world, overpowered by infatuation, is itself blinded. The illusion disappears (only) through the knowledge of religious truth.

Notes:—Fond attachment to gross bodies, wives, wealth, children etc, generally destroys manly virtues. The power of this delusion is essentially spread over all human activities, and tends to create false hopes, the springs of innumerable miseries. It begets various other passions. It obstructs our faculty of realising and relishing the truth, and impedes right actions.

All these illusory attachments disappear when the light of truth dawns on our mind. Healthy prescriptions of reason, brought on by the precepts of holy texts and pious associations, prompt relinquishment of desires and delusion and bring the mind under sound control.

Verse 16.

सर्वत्र सर्वस्य सदा प्रवृत्ति-
 दुःखस्य नाशाय सुखस्य हेतोः ।
 तथापि दुःखं न विनाशमेति
 सुखं न कस्यापि भजेत् स्थिरत्वम् ॥

હમેશાં દરેઝની પ્રવૃત્તિ સર્વત્ર દુઃખના નાશને માટે
 અને સુખના હેતુને માટે થાય છે. તથાપિ કોઈનું દુઃખ
 વિનાશ પામતું નથી અને સુખ સ્થિરપણાને પામતું નથી.

प्रवृत्तिः (feminine noun from वृ of वृत् with प्र)
 mental inclination, hence effort. एति goes. स्थिरत्वम्
 noun from स्थिर with affix त्व) stability.

In all actions and in all places, everybody
 always endeavours for the destruction of evil,
 and for the acquisition of good. Yet, the evil is
 not rooted out and the good does not attain
 permanence in any one's case.

Notes:—All human desires are directed
 towards the attainment of happy enjoyments and
 towards the removal of worldly troubles. In-

spite of all tremendous human efforts, the desired results are not achieved. Some attribute this result to the freaks of destiny or Fatalism. But it is not so. The Jain theory of Karma is not the theory of Fatalism. The theory of Fatalism implies that the human being is tied down to some one and bound down by the force of something outside himself. The law of moral causation (Doctrine of Karma) gives rewards and punishments. A man suffers or enjoys, the consequences of his own actions, and the sense of Fatalism comes in, only when we overlook the element of choice. The causes of disaster are consciously and deliberately avoided by those who wish to remove the impurities from their souls. Consequently a man should diligently apply himself to the cultivation of his reason and then investigate into the works of Karmas, by setting his heart to acts, according to the dictates of holy texts and then exert himself to gain his desired ends.

Verse 17.

यत् कृत्रिमं वैषयिकादिसौख्यं
 भ्रमन् भवे को न लभेत मर्त्यः ।
 सर्वेषु तच्चाधममध्यमेषु
 यद्दृश्यते तत्र किमद्भुतं च ॥

संसारचक्रणी अंदर પરિભ્રમણ કરતાં કૃત્રિમ જોવા
 વૈષયિકાદિસુખને કોણ મનુષ્ય નથી પામતો ? જગહારે અધમ
 અને મધ્યમ મનુષ્યોમાં પણ તે સુખ (વૈષયિકસુખ) દેખાય
 છે, તો પછી તેમાં આશ્ચર્ય જેવું શું છે ?

કૃત્રિમ artificial, not real fictitious. વૈષયિકાદિસૌખ્ય
 the happiness of senses etc. મર્ત્યઃ (noun from મૃ
 to die) mortal. અધમમધ્યમेषુ (અધમાઃમધ્યમાઃ ચ અધમમધ્યમાઃ
 ત્રેષુ અધમમધ્યમેષુ) among the low and the mediocre.

What mortal being does not secure the ficti-
 tious happiness of senses while revolving in
 this worldly life ? what wonder there is in its
 attainment, which is seen common among all,
 the low and the mediocre.

Note.—It is not a matter of surprise, if one

revolving in the cycle of birth and deaths from eternity, and subject to the law of Karma, gains happiness sometimes, though unsubstantial and transitory as it is. One should try to find out the real causes which bring on substantial happiness.

Close adherence to the religious principles, and righteous conduct are the means for the acquisition of substantial happiness; but they are difficult of attainment and practice.

The value of the vast wealth, high authority, wide reputation etc. is then reduced, or turned into high satisfaction of being looked upon as rich, powerful and glorious in the eyes of the people; but it does not advance spiritual progress. It is so deeply rooted in the human mind, that no one busies himself in the pursuit of spiritual advancement, by observing rules of morality, ethics and other pious duties, ordained in the holy text. The true ideal of duty, (Dharma) which forms a sure means for the eradication of bondage and pernicious beliefs, and which

ought to have been followed with pious zeal and earnestness, is utterly disregarded. So, continuous application of the mind to the realisation of the higher principle, rather than that of the worldly ideals, is highly essential, valuable and desirable.

Verse 18.

ક્ષુધાતૃષ્ણાકામવિકારરોષ-
 હેતૂંશ્ચ તદ્દ્રેષજવદ્વદન્તિ ।
 તદસ્વતંત્રં ક્ષણિકં પ્રયાસકૃત્
 યતીશ્વરા દૂરતરં ત્યજન્તિ ॥

મોહી મનુષ્યો, ક્ષુધા—તૃષ્ણા—કામવિકાર અને રોષનાં કારણોને તહેના ઔષધરૂપ માને છે, પરંતુ યતીશ્વરો તેઓને અસ્વતંત્ર, ક્ષણિક અને પ્રયાસસાધ્ય ગણીને દૂરથીજ ત્યજ દેછે—છોડી દે છે.

ક્ષુધા....હેતુ (ક્ષુધા તૃષ્ણા કામવિકારઃ (કામસ્ય વિકારઃ) રોષઃ) the cause of hunger, thirst, excitement of love and anger. મેષજવદ્ like medicine. અસ્વતંત્રં (ન સ્વતંત્રં અસ્વતંત્રં) dependent. પ્રયાસકૃત્ 'capable'

of being attained with efforts. दूरतरं (comparative degree of दूर) farther.

People, addicted to worldly pleasures, take as the best medical remedy, the very things which are the causes of hunger, thirst, emotion and anger. But, the best of ascetics thinking them to be independent, transitory and attainable with efforts, keep themselves aloof from them.

Notes:—The worldly people think to gratify their hunger, thirst etc., by delicious food and flavoured drinks etc. but these articles, on the contrary, serve to create keener appetites, and more irresistible desires for their attainment. So, with these considerations, the ascetics, who understand, the true nature of things, employ other means as austerities, penances, chastity and forbearance, to do away with these evils.

* Verse 19.

गृहीतलिङ्गस्य च चेद्विनाशा ।
गृहीतलिङ्गो विषयाभिलाषी ।

गृहीतलिङ्गो रसलोलुपश्चेत्
विडम्बनं नास्ति ततोऽधिकं वै ॥

मुनि વેષને ધારણ કર્યા પછી પણ જો ધનની આશા, વિષયની અભિલાષા અને રસની લોલુપતા રાખવામાં આવે, તો પછી ત્હેનાથી અધિક બીજું કંઈ વિડંબના હોઈ શકે ?

गृहीतलिङ्गस्य (गृहीतं लिङ्गम् येन सः गृहीतलिङ्गः तस्य) of one who has accepted the outward symbol of munism. रसलोलुपश्चेत् addicted to delicious flavoury tastes. विडम्बनं (noun from विडम्ब् to ridicule) ridiculous deception.

If one who has vowed asceticism cherishes an expectation for wealth, and a desire for worldly enjoyments and becomes addicted to delicious flavoury taste, there is not a greater ridiculous deception than above.

Notes:—Before a lay man takes a vow of

❀ Compare:—

पापाभिचारकर्मणि सातर्द्धिरसलम्पटैः ।

यैः क्रियन्तेऽधर्मोहाद्धा हतं तैः स्वजीवितं ॥

—Gnananava—

asceticism, light of true renunciation must dawn upon his mind. He must have been thoroughly convinced of the evanescence of earthly objects, and the fact that the revolution in the cycle of births and deaths as man, animal, angel and the denizen of hell, are due to sensual pleasures and enjoyments. Contentment, right reasoning, good judgment and a proclivity to keep good company he must have acquired before he vows asceticism. His mind must be free from passions, sins, doubts and knots of scruples in his heart. Right Belief, Right Knowledge and Right Conduct as embodied in the above, are the surest means to break off the trammels of the world. It must form his clear understanding, that whoever is practised in these lines, and gets mastery over his passions, and secures cardinal virtues, is sure to make spiritual progress towards final beatitude. With these beliefs, firm convictions and holy considerations, present before his mind, he vows asceticism. After his initiation into asceticism, if he cherishes desires for wealth, gems and other valuable possessions,

or becomes consciously entrapped into illusory objects and attachment, and eagerly hankers after spicy and delicious diets and flavoury drinks; he surely deserves wholesale condemnation and ridicule and defiles the pure essence of mind, when he is essentially to be apathetic and callous to all worldly affairs.

Thus he stretches the bonds of his worldliness and repeated transmigrations with their growing evils, until they are rooted out by spiritual knowledge, accompanied by right belief and right conduct

❀ Verse 20.

ये लुब्धचित्ता विषयार्थभोगे
बहिर्विरागा हृदि बद्धरागाः ।

Compare:—

सर्वभिलाषिणः सर्वभोजिनः संपरिग्रहाः ।

अन्नह्यचारिणा मिथ्योपदेशा गुरुत्वा न तु ॥

गुरुप्रार्थदिग्दर्शन

ते दांभिका वेषधराश्च धूर्ता
मनांसि लोकस्य तु रञ्जयन्ति ॥

જેઓ વિષય-લોગમાં લુપ્થચિત્તવાળા છે, અને જેઓ
હૃદયથી રાગમાં બધાએલા હોવા છતાં ઉપરથી વિરાગપણ
બતાવે છે, તે દાંભિકો, વેષધારકો ધૂર્તો માત્ર લોકોનાં મન-
નેજ રંજન કરે છે-સ્વાત્મહિત બિલકુલ કરી શકતા નથી.

લુપ્થચિત્તા: addicted to. વહિર્વિરાગા: outwardly dis-
affected men. દદરાગા: men attached to worldly
objects. દાંભિકા Hypocrites. વેષધરા (વેષાન ધારયન્તિ
તે વેષધરા:) false ascetics. ધૂર્તા rogues.

Those, who ardently long for sensual enjoy-
ments, though outwardly disaffected to worldly
attachments, but inwardly attached to them are
hypocrites, false ascetics and deceivers. They are
solely intent upon delusively pleasing the people.

મહાવ્રતધરા ધીરા મૈત્ર્યમાત્રોપજીવિનઃ ।

સામાયિકસ્થા ધર્મોપદેશકા ગુરવો મતાઃ ॥

પુરુષાર્થાદિગુદર્શન

Verse 21

મુઘ્ધશ્ચ લોકોઽપિ હિ યત્ર માર્ગે
 નિવેશિતસ્તગ્ રતિં કરોતિ ।
 ધૂર્તસ્ય વાક્યૈઃ પરિમોહિતાનાં
 કેષાં ન ચિત્તં ભ્રમતીહ લોકે ॥

સંસારના મનુષ્યો મુઘ્ધ છે. તેઓને જડે માર્ગમાં
 લઈ જવામાં આવે, તે માર્ગ પ્રત્યે પ્રેમ કરે છે. અરે !
 ધૂર્તનાં વાક્યોથી મોહ પામીને કોનું ચિત્ત ભ્રમિત થતું નથી?

મુઘ્ધઃ (p. p. of મુહ to become stupified.) ignorant.
 માર્ગે (on the path) here it means on the religious
 path. રતિં (the feminine noun from રમ્) pleasure.
 ધૂર્તસ્ય of a rogue. પરિમોહિતાનાં of them who are
 fascinated.

The worldly people are ignorant and so, the
 consequence is, that they form the predilections
 for the path to which they are introduced.
 Whose mind does not become deluded being
 fascinated by the words of a rogue?

Notes on 20th and 21st Verses:—

The preceptors, in the garb of piety, with their minds sullied with impurities, deceit and hypocrisy, sometimes become the object of veneration amongst the people, by their discourses on worldly objects apart from spiritual truth. Generally the mass of people is ignorant of true religious principles, so, naturally they would follow the sermons delivered by those false preceptors, who thereby mislead them from the right path, and thus, they are unable to elevate their souls and of those, whom they lead. The qualifications of a real preceptor are given in the next verse.

Verse 22.

ये निस्पृहास्त्यक्तसमस्तरागा-
 स्तत्त्वैकनिष्ठा गलिताभिमानाः ।
 संतोषपोषैकाविलीनवाञ्छा-
 स्ते रञ्जयति स्वमनो न लोकम् ॥

જેઓ નિસ્પૃહ છે, સમસ્ત પ્રકારના રાગ જાહેર છે
 હીંમત છે, વતવોને વિષે એક નિષ્ઠાવાળા છે, જેઓનું અભિ-

માન ગળી ગયું છે અને જહેમની ધ્વિજા સંતોષ પોષવા-
માંજ લીન થઈ ગઈ છે, તેજ મહાત્માઓ પોતાના મનનેજ
રંજન કરે છે. નહિકે દોષને.

નિષ્ઠુહાઃ (નિર્ગતા સ્પૃહા યેષામ્ તે) men without desires
સ્વક્તસમસ્તરાગાઃ (ત્યક્તઃ સમસ્તેષુ રાગઃ યૈઃ) who are free
from all attachments તત્ત્વૈકનિષ્ઠા (તત્ત્વે એકા નિષ્ઠા યેષાં)
sole devotion to principles ગાલિતાભિમાનાઃ (ગાલિતઃ
અભિમાનઃ યેષાં) without egoism. સંતોષ....વાચ્છાઃ (સંતોષસ્ય
પાપે એકા વિલીના વાચ્છા યેષાં તે) who have rooted out
the desires by nourishing the growth of
contentment.

They who are free from all desires, who
are void of all attachments, who are firmly
devoted to the religious truth, who have their
egoism eradicated and who have their desires
rooted out by nourishing the growth of content-
ment, please their own mind and not the people.

Notes:—True preceptors, free from worldly
attachments and with a firm belief in religious
precepts, are always towards spiritual progress.
They always try to stop the influx of matter.

and get rid of the matter in combination with the soul. They rigidly follow the special rules of conduct, ordained for them in the holy texts, and thus develop gradually their spiritual progress. Discourses delivered by them relate to, right knowledge, wisdom, universal love, spiritual strength and substantial happiness etc., but they do not form the subject of worldly matters in conformity with the popular trend and earthly objects, which perpetuate bodily existence, through the cycle of transmigrations.

Verse 23

તાવદ્વિવાદી જનરજ્જકશ્ચ

યાવન્ન ચૈવાત્મરસે સુખજ્ઞઃ ।

ચિન્તામણિં પ્રાપ્ય વરં હિ લોકે

જને જને કઃ કથયન્ પ્રયાતિ ॥

મનુષ્ય, ત્યાં સુધીજ વિવાદ અને મનુષ્યોને રંજન કરવામાં પ્રયત્નશીલ રહે છે, કે જ્યાં સુધી આત્મરસમાં રહેલાં સુખને જાણતો નથી. અરે, સંસારમાં ચિન્તામણિ રત્નને પ્રાપ્તિને કાશ મનુષ્ય ઠેકાણે ઠેકાણે કહેતો ફરે છે.

विवादी interested in religious disquisitions.
जनरञ्जकः जनं रञ्जयति. इति) one pleasing the people.
आत्मरते in the true nature of self. सुखः (सुखं
जानाति इति) one realising pleasure. चिन्तामणिं (चिन्ति
तत्त्वस्तुप्रापकं रत्नं) philosopher's stone.

So long as one (an ascetic) does not realise the true nature of self, he is interested in religious disquisitions, and in propitiating the minds of the people. Who wanders from people to people proclaiming his possession of the best philosopher's stone ?

Notes:—This verse confirms the truth embodied in the previous verse. As long as, thoughts and actions are directed towards personal and selfish ends, they (preceptors) being thoroughly controlled by mind and senses, indulge in religious disquisitions, for establishing their superiority in the eyes of the people. But when their minds, purified by altruistic thoughts and actions and by constant practising of genuine renunciation, progress further towards the realisation of self, the philosophical disputes,

discussions and arguments appear to them quite unsubstantial and worthless.

Verse 24.

षण्णां વિગોધોઽપિ ચ દર્શનાનાં
તથૈવ તેષાં શતશ્ચ ભેદાઃ ।
નાનાપથે સર્વજનઃ પ્રવૃત્તઃ
કો લોકમારાધયિતું સમર્થઃ ॥

આ સંસારમાં છએ દર્શનો પરસ્પર વિરોધી છે, તેમાં પણ એક દર્શનમાં સેંકડો સેંકડો ભેદો છે, એટલે દરેક મનુષ્યો ભિન્ન ભિન્ન માર્ગમાં પ્રવૃત્તિ કરી રહ્યા છે. જ્યારે આવી સ્થિતિ છે, ત્યારે તમામ લોકોને રંજન કરવા માટે કોણ સમર્થ થઈ શકે તેમ છે ?

વિરોધઃ contradiction. દર્શનાનાં of the systems of philosophy. શતશ્ચ hundreds ભેદાઃ differences. નાનાપથે on various religious paths.

Even the six systems of philosophy bear mutual contradictions; over and above there are hundreds of differences in each. All people are devotedly attached to several different religious

paths. Who is then able to please the whole world ?

Notes:—There are several systems of philosophy called Darshanas. They are Jainism, The Sankhya system of Kapil, The Yoga system of Patanjali, The Nyaya system of Gotama, The Vaisheshika system of Kanad, Purvamimansa by Jaimini, The Uttaramimansa or Vedanta by Vyas, Buddhism, Mahomedanism, Christianity and also other minor systems. These systems differ partially or totally from each other in various ways with regard to the ideas of Creation, God and Moksha.

Each system embodies in itself the principles of psychology, metaphysics, theology, ethics, spirituality, practical morality and ontology. Forms, conceptions and speculations of each widely or partially differ from those of others. Even a lifelong study will not enable one to master the principles even of one system, with enormous labour, as they are replete with similarities and dissimilarities in themselves.

which throw a veil of obscurity over the true ideal.

It is consequently very difficult for one even of high attainment to reconcile the various conceptions of human mind or thought.

Under these circumstances, one should avoid controversial wranglings and disputes, and should devote all his energies to the study of self.

If we go a little deeper into the question, we may say that the contradiction among the several Darshanas is inevitable; because the subject matter of discussion is such as can be known only by realisation. Words are always relative and therefore their connotation as regards self, which is absolute, is bound to be imperfect.

Verse 25

तदेव राज्यं हि धनं तदेव
तपस्तदेवेह कला च सवै ।

સ્વસ્થે ભવેચ્છીતલતાઽઽશયે ચેત્
નો ચેદ્વૃથા સર્વામિદં હિ મન્યે ॥

તેજ રાજ્ય રાજ્ય, તેજ ધન ધન, તેજ તપ તપ, અને
કલા કલા છે, કે જાહેના પ્રાપ્ત થયા પછી ચિત્તની સ્વસ્થતા
અને આશયમાં શીતલતા જામી રહે. અન્યથા તો તે
બાધાએ વૃથા છે.

Keep the power. સ્વસ્થે આશયે (શાન્તિયુક્તે મનાસિ) in
a mind which is stable (and firmly resolute).
શીતલતા calmness, tranquillity. વૃથા of no avail.

If the mind, firmly resolute, attains to
tranquillity, it is itself an acquisition of kingdom,
wealth, austerities, fine arts and sciences. If
otherwise, I believe the acquisition of all these
things is fruitless.

❀ Compare:—

તદ્ધ્યાનં તદ્ધિ વિજ્ઞાનં તદ્ધયેયં તત્ત્વમેવ વા ।
યેનાવિદ્યામતિક્રમ્ય મનસ્તત્ત્વે સ્થિરીભવેત્ ॥

—Gnananava—

Verse 26.

રૂષ્ટૈર્જનૈઃ કિં યદિ ચિત્તશાન્તિ-
 સ્તુષ્ટૈર્જનૈઃ કિં યદિ ચિત્તતાપઃ ॥
 પ્રીણાતિ નો નૈવ દુનોતિ ચાન્યાન
 સ્વસ્થઃ સદૌદાસ્યપરો હિ યોગી ॥

આપણા હૃદયની અંદર શાન્તિ છે, તો પછી મનુષ્યોના
 રૂષ્ટ થવાથી શું ? અને આપણા હૃદયમાંજ સંતાપ-અશાંતિ
 છે, તો પછી મનુષ્યોની પ્રસન્નતાવડે કરીને પણ શું ? આવા
 કારણથીજ યોગી પુરૂષો હમેશાં સ્વસ્થપણે ઉદાસીન વૃત્તિ-
 વાળા રહે છે. તેઓ નથી કોઈને દુઃખ દેતા કે નથી કોઈના
 ઉપર પ્રીતિ કરતા.

રૂષ્ટૈઃ (from રૂષ્ટ p. p. of રૂષ) angry. ચિત્તશાન્તિઃ
 tranquillity of the mind. સ્તુષ્ટૈઃ from (સુષ્ટ p. p. of સુષ્)
 pleased. ચિત્તતાપઃ burning of the mind સદૌદાસ્યપરો
 (સદા ઔદાસીન્યે તત્પરઃ) devoted to solitariness. યોગી
 one practising yogas.

" When real tranquillity of heart is attained,
 what if the people are displeased, and when
 the mind is heated with afflictions, what if the
 people are pleased? And hence

ascetic, who is resolute, and who has always an attitude of indifference to worldly matters does neither please nor afflict others.

Notes on the 25th and the 26th verses:—

These verses emphasise the potent influence of quietude and indifference. This belongs to the Inner-Self. Whenever there is any feeling of real quiescence, the Self in the ordinary-man experiences the unfolding of the nature of the Higher Self. The ordinary man identifies himself with his physical and mental bodies, and thinks that through such bodies he receives happiness. So in order to have quiet and happiness he must have recourse to the withdrawal of worldly attachments, and he must resort to meditative practices, whereby he would be able to remove matter in combination with his soul.

Thus he receives true knowledge. The removal of this impure matter which, prevents up to this time the unfolding of the true nature of self, enables him to realise the inherent bliss. This bliss is superior to that received

from sovereignty of three worlds and austerities etc.,- In the absence of such bliss, all the acquisitions of sovereignty etc. are worthless. The ascetic who is blessed with internal peace and quietude, acquiesces alike in, like and dislike, pleasure and pain, and eulogy and censure. All his endeavours should be directed towards spiritual progress.

* Verse 27

एकः पापात् पतति नरके याति पुण्यात्स्वरेकः
पुण्यापुण्यप्रचयविगमान्मोक्षमेकः प्रयाति ।
संज्ञान्मूढं न भवति सुखं न द्वितीयेन कार्यं
तस्मादेको विचरति सदानन्दसौख्येन पूर्णः ॥

* Compare:—

धनानि भूमौ पशवश्च गोष्ठे
जाया, गृहद्वारि जनः स्मशाने ।
देहश्चितायां परलोकमार्गे
कर्मानुगो गच्छति जीवः एकः ॥
असङ्गो ह्यचिरन्कर्म परमाप्नोति पुरुषः ॥

(Bhagvad Gita)

આ સંસારમાં પાપવડે કરીને જીવ એકલોજ નરકે જાય છે, અને પુણ્યથી સ્વર્ગમાં પણ એકલોજ જાય છે, તેમ પુણ્ય-પાપના સંચયને દૂર કરી મોક્ષ પણ એકલોજ જાય છે. એટલે કે કુટુંબાદિના સંગથી કંઈ સુખ થતું નથી, તેમ બીજા વડે કરીને કંઈ કાર્ય થતું નથી. એટલા માટેજ હમેશાં આનંદ-સુખમાં પૂર્ણ પુરૂષો એકાકીજ વિચરે છે.

चः heaven. पुण्यापुण्यप्रचयाविगमाच्च through the destruction of the multitude of merits and demerits. मोक्ष final emancipation. सदानन्दसौख्येन always with bliss of knowledge.

A being goes alone to hell on account of his sinful actions, and goes alone to heaven on account of his good actions. He alone receives salvation in consequence of the destruction of the multitude of merits and demerits. No pleasure could be derived from earthly connections, nor could it be derived from the good deeds of others. Therefore the ascetic being endued with bliss of knowledge moves alone.

Notes:—The yogi, fully conversant with the doctrine of Karma thinks within himself thus:—

"I go alone to hell by my own sins, and I go alone to heaven by my own good deeds. I alone will be blessed with salvation by accomplishing the removal of all matter in combination with my phenomenal soul. I enter this world by myself. I go out of it by myself. I have to do my own work of self moral improvement, and myself have to suffer my own pains. All the things in this world are separate from me, are not me the body included, which is only by delusion called oneself."

With these reflections (Ekatva and Anyatva) he dissociates himself from all worldly connections and relations, looking upon these as unsubstantial and worthless, and moves alone in this world.

* Verse 28

त्रैलोक्यमेतद्बहुभिर्जितं यै-
र्मनोजये तेऽपि यतो न शक्ताः ।

* Compare:—

पादपङ्कजसंलीनं तस्यैतद्भुवनत्रयम् ।
यस्य चितं स्थिरीभूय स्वस्वरूपे लयं गतं ॥

—Gnananava—

मनोजयस्यात्र पुरो हि तस्मात्
तृणं त्रिलोकीविजयं वदन्ति ॥

સંસારમાં એવા ઘણા મનુષ્યો થઈ ગયા, કે જેઓએ ત્રિલોકીને જીતી લીધી. (અર્થાત્ ચક્રવર્તીઓ છ ખંડને જીતી શક્યા) પરંતુ તેઓ પણ મનનો જય કરવામાં શક્તિમાન ન થયા. માટે મનના જયની આગળ ત્રિલોકીનો જય તૃણ-સમાન ગણવામાં આવે છે.

त्रैलोक्यं the three worlds. मनोजये (मनसः जये) in the subjugation of mind. तृणं blade of grass. त्रिलोकी (त्रयाणां लोकानां समाहारः त्रिलोकी) the three worlds.

Even the kings (paramount) who achieved the conquest of three worlds were not able to subdue their minds. Therefore, the ascetics look upon the conquest of these three worlds as a mere blade of grass in comparison to the conquest of mind.

Notes:—This verse prescribes the complete subjugation of mind as a means for salvation. It is a matter of daily experience, that, the human mind is infested by evil passions, and

always fluctuates in the observance of religious duty. It is hotter than fire and stronger than a thunderbolt. It always indulges into restless thoughts and exults in imaginary delights. It has no respite for a moment as a boy from his play. It is more difficult to subdue the mind than to conquer the three worlds. Therefore, those, desirous of salvation should try their best for the attainment of complete mastery over the mind. It is strongly instrumental in working out all Karmas, whereby spiritual progress is advanced, and the attainment of final bliss is accelerated.

Verse 29.

मनोलयान्नास्ति परो हि योगो
 ज्ञानं तु तत्त्वार्थविचारणाच्च ।
 समाधिसौख्यान्न परं च सौख्यं
 संसारसारं त्रयमेतदेव ॥

मनना लयથી બીજો કોઈ યોગ નથી, તત્ત્વાર્થની
 વિચારણાથી બીજું કોઈ જ્ઞાન નથી, અને સમાધિના સુખથી

બીજું કોઈ સુખ નથી. બસ, સંસારમાં સાર્ભૂત આ
ત્રણ વસ્તુઓ છે.

મનોલયાત્ (મનસઃ હયઃ આત્મનિ તસ્માત્) withdrawal of Self
within self તત્વાર્થવિચારણા (તત્ત્વસ્ય અર્થઃ તસ્ય વિચારણાત્))
reflection of spiritual truth. સમાધિસૌખ્યાત્ (સમાધિઃ
એવ સૌખ્યં તસ્માત્) the pleasure of concentration.
સંસારસરં the quintessence of worldly existence.

There is no higher meditation than the complete withdrawal of self within self; and there is no higher knowledge than the reflection of spiritual truth; and there is no higher felicity than the happiness derived from deep concentration. These three only are the quintessence of life.

Notes:—

This verse clearly describes the true nature of meditative yoga, knowledge and happiness. The chief ideal of worldly people, is the attainment of worldly possessions, wealth and beauties, and the ideal of those, who are morally, socially and intellectually superior to them, is national

rise and service of mankind etc, and that of spiritually advanced souls is yoga, knowledge and bliss. The spiritually advanced souls look upon the complete absorption of mind in the realisation of self, as the true yoga; and the knowledge which discriminates right from wrong and classifies the principles as jiva etc as worthy of being cognised, abandoned and resorted to, as true knowledge; and happiness derived from concentration as substantial bliss. These are the three essentials, the achievement of which, is a real success in this world.

Verse 30

याः सिद्धयोऽष्टावपि दुर्लभा ये
रसायनं चाञ्जनधातुवादौ ।

Compare:—

यस्य चितं स्थिरीभूतं प्रसन्नं ज्ञानवासितं ।
सिद्धं मुनेस्तस्य साध्यं किंपरैः कायदण्डनैः ॥

Gnanarnava—

ધ્યાનાનિ મંત્રાશ્ચ સમાધિયોગા—

શિત્તે પ્રસન્ને વિષવદ્ભવન્તિ ॥

જ્યેષ્ઠાદે પ્રાણિને ચિત્તની પ્રસન્નતા થાય છે, ત્યજારે દુર્લભ એવી આઠ સિદ્ધિયો, રસાયન, અંજન, ધાતુવાદ, ધ્યાન, મંત્ર, સમાધિ અને યોગ એ બધું વિષ તુલ્ય થઈ જાય છે. અર્થાત્ તેટલી હદે પહોંચેલ પ્રાણિને તે બધાં નકામાં થઈ પડે છે.

સિદ્ધયઃ superhuman powers રસાયન unfailing medicine અજ્ઞનવાદવાદો magic ointment and metal-lurgy મંત્રાઃ magical incantations

when one attains to the highest tranquillity even the eight superhuman powers, difficult of attainment, unfailing medicine used as an elixir of life, magical ointment, transmutation processes of metals, contemplations, magical incantations and meditative concentrations appear like virulent poison.

Notes:—

अणिमा लघिमा प्राप्तिः प्राकाम्यं महिमा तथा ।

ईशित्वं च वशित्वं च तथा कामावसायिता ॥

There are eight different degrees of perfection: अणिमा, microcosm, is the specific property of the minuteness of the soul. लघिमा, lightness, is the diminution of specific gravity. प्राप्तिः, success in the attainment of desired objects and supernatural powers. प्राक्तम्यं, overgain, is the obtaining more than one's expectations, also the property of entering into the system of another person. महिमा, macrocosm, is the special property of the soul of increasing the size at will. ईशित्वं, superiority, greatness, attainment of divine powers. वसित्वं, subjection, is the power of taming living creatures and bringing them under control, the restraint of passions and emotions. Bringing of men and women under subjection. कामावसायिता, the curbing of desires. गरिमा, heaviness is the specific property of making one's self heavy at will.

when, in the course of evolution, a lay man, or an ascetic, who advances so far as to reach perfections, attains unshakable equanimity and spiritual illumination being free from all

intoxicating energies or inwrapping limitations, the acquisition of powers and happiness from siddhis (degrees of perfection), unfailing medicine etc. appear to him incomparably inferior to his bliss. The Siddhis etc. also impede his progress if the ascetic is after them. If he is lured thereby he again forms a new coating of matter and thus experiences the very pitfalls, which he tries to avoid.

Verse 31.

વિદાન્તિ તત્ત્વં ન યથાસ્થિતં વૈ
સંકલ્પચિન્તાવિષયાકુલા યે ।
સંસારદુઃસ્વૈશ્ચ કદાર્થિતાનાં
સ્વમેર્ગપ તેષાં ન સમાધિસૌખ્યમ્ ॥

જેઓ યથાસ્થિત તત્ત્વને જાણતા નથી અને જેઓ સંકલ્પ-ચિન્તા અને વિષયોમાં આકુલ થઈ રહેલા છે, તેમજ સંસારના દુઃખો વડે કરીને દુઃખિત થઈ રહ્યા છે, તેઓને સ્વપ્નમાં પણ સમાધિનું સુખ પ્રાપ્ત થતું નથી.

as it is, in its truest essence. સંકલ્પચિન્તા-

विषयाकुला (संकल्पाश्च चिन्ताश्च विषयाश्च संकल्पचिन्ताविषयाः तैः आकुला)
bewildered by vague thoughts, anxieties and
sensual pleasures. स्वप्नेपि even in a dream.

Those who do not know the true nature of the spiritual truth, and those who are bewildered by vague thoughts, anxieties and sensual pleasures, and those who are distressed by the troubles of worldly existence, can not enjoy even in a dream the happiness, derivable from deep concentration.

Notes:—The essential characteristics of a Jain, who wishes to attain to the right attitude of mind towards life, truth and the universe, are all based upon love, sympathy, fellow feeling and pity etc. They are the following:—(1) Following a profession in a just and honest way. (2) The marriage if one can not control his passions to avoid promiscuous indulgence. (3) Avoidance of dangerous spots and pursuits as gambling, lust and drinking etc. (4) Appreciation of the actions of spiritually experienced persons (5) Control of sense pleasures as:—sexual passions, anger, greed and pride commensurate with his business and

household duties. (6) Residence in safe places, where he could perform his duties with perfect safety. (7) Association of good persons. (8) Living according to one's means. (9) Respect for customs, which do not transgress high principles. (10) Avoidance of undesirable habits as slandering and libelling. (11) Respect towards elders, superiors, spiritual teachers and deities. (12) Practice of temperate habits. (13) Avoidance of causing unnecessary ill-feeling. (14) Proper discharge of one's duties towards the inferiors and the distressed. (15) Performance of actions tending to the attainment of duty (Dharma), wealth (Artha), desires (Karma) and liberation (Moksha). (16) Arranging the course of life to one's strength, as to advance moral, social, intellectual and spiritual development.

Verse 32.

श्लोको वरं परमतत्त्वपथप्रकाशी
न ग्रन्थकोटिप्रठनं जनरञ्जनाय ।

સંજીવનીતિ વરમૌષધમેકમેવ

વ્યર્થશ્રમપ્રજનનો ન તુ મૂલભારઃ ॥

પરમતત્ત્વ (મોક્ષ) ના માર્ગને પ્રકાશ કરનાર એકજ શ્લોક શ્રેષ્ઠ છે, પરન્તુ માત્ર મનુષ્યોને રંજન કરવા માટે કરોડો ગ્રંથોનું પઠન સાડું નથી. જેમકે જીવનને આપવાવાળી એકજ સંજીવની ઔષધીની પ્રાપ્તિ શ્રેષ્ઠ છે, પરન્તુ વ્યર્થ શ્રમને આપવાવાળો મૂળીયાનો ભારો નકામોજ છે.

પરમતત્ત્વપ્રકાશી (પરમં તત્ત્વં પરમતત્ત્વં તસ્ય પથઃ તસ્ય પ્રકાશી)
illuminator of the path of highest truth. ગ્રંથકોટિ-
પઠનં the study of innumerable (hundreds of) books
સંજીવનીતિ. (સંજીવની is a kind of life restoring plant)
વ્યર્થશ્રમપ્રજનનઃ the accumulation of which involves
fruitless trouble.

Even one verse, illumining the path of religious truth, is preferably superior to the study of innumerable books for the gratification of the people. The single life restoring plant is better than the heaps of vegetable medicines, the accumulation of which involves fruitless trouble.

Notes:—The value of a book consists in what

it will communicate, but not in what it will do for our amusement. A small book which makes out in thought, what it wants in bulk, is superior to a number of books, with trivial observations, common topics and vulgar thoughts. Even a single verse, which affords materials for pious reflection, and is replete with sound and abundant knowledge of infallible character, is highly valuable. Constant reflection on a single line, elucidating the higher truth accelerates one's progress towards real perfection.

A life restoring plant, which cures all diseases without failure, is more valuable than a heap of vegetable drugs, accumulated after enormous labour and unpleasant troubles.

This verse is well worth being borne in mind by us, living as we are in this age of advertisement

Verse 33.

तावत्सुखेच्छा विषयादिभोगे

यावन्मनःस्वास्थ्यसुखं न वेति

લગ્ને મનઃસ્વાસ્થ્યમુત્તૈકલેષે

ત્રૈલોક્યરાજ્યેઽપિ ન તસ્ય વાઙ્મત્તા ॥

મનુષ્યને ત્યહાં સુધીજ વિષયાદિલોભોં યા સુખની ઇચ્છા રહે છે, કે ત્યહાં સુધી મન સ્વસ્થતાના સુખને જાણતું નથી. (આત્મિક સુખનો લગાર પણ અનુભવ થયો નથી.) ત્યહારે મન સ્વસ્થતાના સુખનો ચોક્ક લેશપણ પ્રાપ્ત કરે છે, ત્યારે તેને ત્રિલોકીના રાજ્યની પણ ઇચ્છા થતી નથી.

વિષયાદિભોગે in the enjoyment of sensual pleasure.
મનઃસ્વાસ્થ્યમુત્તૈકલે the happiness through the tranquillity
of mind. એને even a particle of. ત્રૈલોક્યરાજ્યે in the
sovereignty over the three worlds. વાંચ્છા earnest
desire.

So long as mind does not experience happiness derived from the state of mind, unruffled by the fluctuations of joy and grief, he desires happiness from the enjoyments of sensual objects etc. But if he attains a little of the tranquillity of mind, he has no desire even for the acquisition of the sovereignty over the three worlds.

Verse 34

न देवराजस्य न चक्रवर्तिन—

स्तद्वै सुखं रागयुतस्य मन्ये ।

यद्वीतरागस्य मुनेः सदात्म—

निष्ठस्य चित्ते स्थिरतां प्रयाति ॥

આ સંસારની અંદર રાગયુક્ત એવા દેવેન્દ્ર કે ચક્ર-
વર્તિને તે સુખ નથી, કે જે સુખ હુમેશાં આત્મનિષ્ઠ-
વીતરાગી મુનિનાં ચિત્તમાં સ્થિરતા કરીને રહે છે.

देवराजस्य (देवानां राजा तस्य) of Indra. रागयुतस्य of one
tinged with worldly attachments. वीतरागस्य of one
void of worldly attachments. आत्मनिष्ठस्य of one
devoted to the realisation of self.

The happiness, which gains permanence in the
heart of an ascetic, who has lost all worldly
attachments, and who is ever devoted to the
knowledge of self, is not obtained even by Indra
(the lord of God) and by paramount kings
being tinged with worldly attachments.

Verse 35.

यथा यथा कार्यशताकुलं वै
 कुत्रापि नो विश्रमतीह चित्तम् ।
 तथा तथा तत्त्वमिदं दुरापं
 हृदि स्थितं सारविचारहीनैः ॥

જાહેમ જાહેમ સેંકડો કાર્યમાં આકુલ રહેવાથી ચિત્ત
 ક્યાંઈ પણ સ્થિર થતું નથી, તેમ તેમ સારાસારના વિચાર-
 હીન મનુષ્યને હૃદયમાં સ્થિત આ તત્ત્વ પણ દુર્ભાષ્ય થઈ
 જાય છે.

કાર્યશતાકુલં (કાર્યણાં શતાનિ સૈઃ આકુલં) engaged in
 hundreds of occupations. इह in this world. दुरापं
 (इमेन आप्यते) difficult of being attained. सारविचारहीनैः
 -by those deprived of discerning faculties.

As a mind of one engaged in hundreds of
 occupations does not rest anywhere in this world,
 so, the persons deprived of discerning faculties do
 not get at the real truth, buried deep in the heart.

Notes:—One who has formed the following

habits of mind etc. is likely to advance spiritually. They are:—*Akshudra* earnest, powerful and careful. *Rupavāna* of sound and healthy body with good senses. *Lokpriya* popular and charitable. *Frakriti-Soma* pleasing by nature. *Akrura* not cruel. *Bhiru* cautious. *Asthā* honest with sincere devotion to religious principles. *Su-dakshinyā* civil. *Lajjālu* practising rigid avoidance of bad acts. *Dayālu* sympathetic. *Mādhyastha samya* *Dristwan* just and impartial. *Gunarāgi* appreciating virtues of others. *Satkathā* engagement in spiritually and morally beneficial topics. *Supasayula* surrounded by virtuous friends and relatives. *Dirghdarshi* foresighted. *Vishēṣajña* of searching discrimination. ¹ *Friddhānugā* following in the steps of really great, mature and self-controlled men. *Vinayī* polite. *Kritajña* grateful. The Jainism holds that steady-
ing a man and leading him into a right life is the proper way of returning obligation. *Parhitanirata* bent upon doing good to others without expecting any return, and *Labāha-Lakshya* having a quick grasp to learn without any trouble to himself or to his teacher.

Verse 36.

शमसुखरसलेशाद् द्वेष्यतां સંપ્રયાતા
 વિવિધવિષયભોગાત્યન્તવાઙ્છાવિશેષાઃ ।
 પરમસુખમિદં યદ્ભુજ્યતેઽન્તઃ સમાધૌ
 મનસિ સતિ તદા તે શિષ્યતે કિં વદાન્યત્ ॥

હે આત્મન્ ! વિવિધ પ્રકારના વિષયોના લોગની અત્યંત
 માંચાઓ, પ્રશમસુખના રસના લેશમાત્રથી દ્વેષ્યતાને પ્રાપ્ત
 કરે છે. હવે જો તને અંતઃસમાધિ આશ્રયન્તર સમાધિમાં
 'હૃદય' ગત સ્થિત થવાથી પરમસુખનો અનુભવ (આત્માનુભવ)
 આવે છે, તોપછી જાતાવ, કે સંસારમાં જીવું શું શીખવાનું
 બાકી રહે છે ?

શમસુખરસલેશાદ્ from even a portion of spiritual
 bliss વિવિધ.....વિશેષાઃ (વિવિધાઃ વિષયભોગાઃ તેષુ અત્યન્તવાઙ્છા-
 વિશેષાઃ) hankernig after varieties of sensual pleasures
 અન્તઃ સમાધૌ in deep concentration. શિષ્યતે કિં what
 is there, that is remaining.

Hankering after varieties of sensual enjoyment
 turns into dislike on attaining even a portion of

spiritual bliss. When the mind in deep concentration tastes this supreme felicity speak out, what remains to be desired ?

Notes on 33rd, 34th and 36th verses:—

These verses emphatically pronounce the superiority of real happiness, derived from the dawn of spiritual knowledge, brought on by quietude and in difference to worldly objects over the happiness, which proceeds from the attainment of sovereignty of the three worlds, being into its nature unsubstantial, transitory and vanishing.

The worldly people, launched into the vast ocean of worldly life, and taking delight in the phenomenal elements of bodily existence are tossed to and fro by the waves of pleasure and passion.

Sometimes, the acquisition of worldly pleasures and enjoyments in various forms and shapes gladdens their hearts. Sometimes, the loss of friend, relatives and property etc causes unbearable pain to them. Thus immersed, they begin to feel the suffocating irksomeness of worldiness. with

their crude notions of good and evil, they get involved in a large conflict of individual interest, worry and trouble, through enjoying sometimes a few short moments of pleasant life. These verses condemn such persons to the privation of quietude of mind, which lead to spiritual knowledge.



The reader might have gathered from the foregoing what lesson this little work attempts to inculcate. It is chiefly of the worthlessness of worldly life and the consequent advisability of renouncing it. Here however we should not lose sight of one fact if we are to properly appreciate Indian Ethics and Philosophy. A charge is frequently brought forward against the Indians, that their philosophy teaches them to look down with scorn upon mundane affairs, and that the baneful result of such teaching is to incapacitate them for playing the right roll, God has assigned to man in the evolution of the world. But to those who have grasped the spirit of

Indian philosophy, it is clear as daylight that the charge holds no water. The principal aim is to bring about *Vairāgya* which can be best done by painting the world in the dark colour; nor can we say the picture fails to represent fact. Exaggeration is said to be a dominant trait in Indian character; and the method adopted by our philosophers in tackling the problem before them is entirely in consonance with it. They particularly emphasise one aspect of the worldly life in order to produce aversion for it and thus facilitate spiritual progress. It is what is sometimes called *Arthavāda* and not to be constructed too rigidly. Truth seems to lie rather the other way. As the world is constituted, it is impossible that every one becomes an ascetic. A too literal interpretation therefore would mean an absolute embargo on worldly affairs, and it can never be maintained. Hence we find a middle course proposed for layman. Complete disattachment, if practicable, more easily brings about the achievement of

the good. But it is not a forbidden fruit for laymen. Some rare instances are noted of even laymen attaining Moksha; but, for the generality of them it may be said that they reap as they sow. They realise spiritual bliss in proportion as they practise disattachment. In fact every thing depends upon the mental attitude of the individual. The busiest merchant may be internally but an indifferent onlooker doing his duty just as an apparently most affectionate nurse has her heart set upon something else while looking after the children of her mistress. The greater the dis-attachment of this sort, the nearer the truth he approaches.

The sum and substance is this, that while the material world engages our attention, we should not ignore its spiritual aspect and that bearing this in mind if we do our duty, we shall slowly but surely, be moving on the onward path, and in the end reach the desired goal.

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

Depend on the strength of your own righteousness. Fight valiantly against sin, lust and selfishness.

Avoid evils and store in good.



SELECT OPINIONS.



Their Highnesses the Maharaja Saheb and Maharani Saheb of Bhavnagar.

x x x x x x x x

It is a singular testimony of excellent qualities of both head and heart of the late Mr. Lalubhai that it is thought fit to dedicate the book to him.

Their Highnesses are much pleased to possess this little work, which, on taking the bird's eyeview is found very interesting and instructive to the public at large and will no doubt be highly appreciated.

Their Highnesses are very pleased to add such a valuable book to their library.

Nilambag Palace, } Sd. D. N. Gupta B. A. M. D.
Bhavnagar, } For Private Secretary to
9th. July 1917. } H. H. the Maharaja Saheb,
Bhavnagar.



x x x x that the Hon'ble Sir Elio Colvin has read it with interest.

Mount Abu, } For The First Assistant to
13th. July 1917. } the Agent to the Governor
General in Rajputana



x x x x It is a good book full of high morality and good precepts. The notes explaining the verses are very useful and serve to remove misunderstanding of the purpose of the original. x x x x The Jain Theory of life as I understand it, is high and noble; it does not come in conflict with reason

Vedantic and Jain Theories of life are both excellent and it is high time, people understood the latter properly. x x x

Madar gate, } Sd. Har Bilas Sarda.

Ajmer, 8-7-17 } B. A., P. R. S. L., M. R. A.



x x x x The author of Hridaya Pradipa has quite effectively illumined the quint-essence of worldly existence; मनोव्य, तत्त्वार्थ विचार and समाधि सौख्य. The combined effect of the 36 verses s to lucidly illustrate the three materials.

The arrangement adopted.....is bound to render very useful help to the student and the general reader. x x x x

Mr. Lalubhai's life sketch is a fitting prelude, serving the double purpose of a tribute to the worthy young man's memory and an object lesson for the younger generation.

(जानन्ति केचिन्नतु कर्तुमीशः) such persons derive inspiration from the acts of youngmen like Mr. Lalubhai while (कर्तुमेषा येन च ते विदन्ति) men of this class derive their knowledge and information from the precepts contained in the books like Hridaya Pradipa. + + + +

asada, Kathiawar }
8-7-17 } Sd. Chimanlal Girdharlal
Mehta. Dep. Asst. pol. Agent.

+ + + + It is a very beautiful text and I have read it with pleasure and profit. Even Non-Jains can enjoy it and derive much advantage from the perusal. It is a good thought to couple its issue with the name of a worthy citizen, now alas no more in this world. The translation is quite good and notes are just what is required.

+ + + + On the whole, the text and translation are well worth reading and will serve the object—enlightenment—of the readers for which your Sabha has published them.

Jaipur House } Sd Chandradhara Guleri B.A.
Ajmere 6-7-17. } Mayo College.



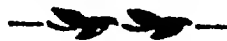
+ + + + Light of the Soul which I have read with great interest, the book written on the plan of the Pali Dhammapada will prove of great use to those who want to know the essence of Jain morality.

Calcutta, } Sd. SatisChandra Vidyabhusan.
Siddhanta Mahodadhi.
4-7-17 } M. A. Ph. D. F. I. R. S.
Principal, Sanskrit College, Calcutta.



હુદય પ્રદીપ નિવૃત્તિયોગનો ચૈરાગ્ય ઠીક પ્રકાશ
છે. રચના ખુબ પ્રાસાદિક છે. પદ્યબંધ અને બાયાબંધની વિશિષ્ટતા
ઉપરથી તથા એકાદ સૂચક શબ્દ ઉપરથી વાણી આવે છે કે એ
કોઈ નેન સાધુની કૃતિ છે. તે પાંચ છ શતકથી વધારે પ્રાચીન હોય
અને ભાગતું નથી. એનો ગુજરાતી અનુવાદ જે આપવામાં આવ્યો
છે તે સુદાસર છે. ઇચ્છેલ વ્યાખ્યાન ખુલાસાવાળું છે. સામાન્ય વાંચ-
કને ખુબ સમજવામાં અને ઉપયોગી છે. x. x x

(સહી) કેશવલાલ હર્ષદરાય મુક. બી. એ.



It is very interesting reading
and instructive on the basic principles of Jainism.

Indore. } Sd. J. L. Jaini. M. A. M. R. A. &
9th July 1917. } Bar-at-Law.
Judge, High Court, Indore.



x x x x I am glad to see that the same
is connected with the name of my esteemed friend
Mr. L. M. Mehta. Upon a cursory perusal the
book appears to be of absorbing interest and
I am quite sure it will really serve the purpose
it is intended to fulfil.

Bombay, 5-7-17 } Sd. Motichand G. Kapadia.
B. A. LL. B. & Solicitor.



+ + + + Light of the Soul which I find
very interesting reading. It is worthily dedica-
d to the memory of one whom I knew as a

model student and subsequently as an esteemed officer of this state. Alas ! that Lalubhai was cut off in the bloom of life. + + +

Bhavnagar,	}	<p>Sd. B. A. Entee, B. A.</p> <p>Late Principal Samaldas College, Director of State Education and Controller of state Accounts, Bhavnagar.</p>
27-7-17		



+ + + + Mr. Motichand Master has been a very old and sincere friend of mine and I had consequently opportunities of knowing his son, the late lamented Mr. Lalubhai to whose memory the book is very deservingly dedicated.

The title of the book itself is suggestive of its value and I must confess my inability to give an adequate opinion on the merits of its high teaching. The opinion contained in verse 32 applies

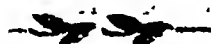
in my humble opinion, with correctness to the truth compressed in this book of 36 verses.

Nadiad,	}	Sd. Gopaldas V. Desai.
29-7-17.		Late Revenue Commissioner Bhavnagar State and Naib Dewan Junagad.



+ + + + The title of the book faithfully suggests the innate nature of the heart of the one to whom it is dedicated. The idea of such a dedication has proved very happy.

6-7-17.	Sd. Faramji Kharsedji.
	Press Superintendent, Bhavnagar State.



+ + + + I have gone through the book, the Light of the Soul. The said book is worth reading. It would be useful, not only to Jainism, but to all classes of religion.

23-7-17. Sd. Chunilal Chatrabhuja Vakil.

(Jamnagar.)

——
Modern Review, August 1917.

+ + + + The book is written in Sanskrit and advocates views which are founded on Jain philosophy and metaphysics. The publication of the Sanskrit Text, with its translation into Gujarati & English together with short notes is calculated to make it useful to those who want to become acquainted with this branch.....of Jain Literature.



Samaldas College Magazine.

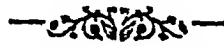
This is a booklet giving in compendium the main underlying principles of Jain philosophy. It will be found useful by all; the original Sanskrit verses are accompanied by Gujarati and English translations; in places important explanatory notes are appended. Some of the Sanskrit verses are really charming as they are marked by naturalness of diction and nobility of thought. The work may be used as a text book for imparting religious education by all who are interested in the movement. Works such as this will go a great way in reconciling the differences between Hinduism and Jainism.

It is dedicated to Lallubhai M. Mehta, B. A. LL. B. late Nyayadhisha in Bhavnagar State. From the introduction prefixed by the Hon'ble Mr. Lallubhai Samaldas, he appears to have been

a model Jain and a very popular and able officer. It was unfortunate that he was cut off in his prime of life.

જૈનધર્મ પ્રકાશ.

..... મહુમ ન્યાયાધીશ મી. લક્ષ્મીભાઈ મોતીચંદ મહેતા, ખી. એ; એલ એલ. ખી. ને અર્પણ કરવામાં આવેલ છે. આ ગૃહસ્થનું અનુકરણીય જીવનચરિત્ર પ્રારંભમાં ઇંગ્લીશ ભાષામાં આપવામાં આવ્યું છે. યુક્ત ખાસ વાંચવા લાયક છે. જીવન ચરિત્રાદિ ઇંગ્લીશ વિભાગ એટલે જાણી શુંદર લખાયેલ છે કે તેને માટે સારા સારા વિદ્વાનોએ પણ ઉંચો મત દર્શાવ્યો છે, વૈરાગ્ય વાસનાને દૂર કરવા માટે સાધન વાંચવા યોગ્ય છે, થોડા દિવસમાં જ પહેલી આવૃત્તિ ખલાસ થઈ છે.



આત્માનંદ પ્રકાશ

..... પુસ્તક નાતું હોવા છતાં સર્વને અભ્યુપયોગી નીવડે તેમ છે અને અગ્રેષ્ઠ ભાષાંતર સરલ ભાષામાં

જાણેલું છે. અગ્રેજી ટીકાની સાથે સાથે જે તે ટીકાનું પણ ગુજ-
રાતી ભાષાંતર ખીજી આવૃત્તિ વખતે થાતો તો તે વધારે ઉપયોગી બનશે.

આ નોની ગુકમાં જેનું હૃદય પ્રેમાળ હતું અને જે એક સંજ્ઞન
પુરુષ હતા તેવા એક જૈન બંધુ સદ્ગત લલુભાઈ મોતીચંદ મહેતા
ખા. એ. એલ. એલ. ખા. એમના અનુકરણીય જીવનની રેખા તેમના
દોઢા સાથે આપેલી છે. જે પુરુષ ખરેખર એક નરેશ્વર હતા. સ્વર્ગ
વોસી એ સદ્ગૃહસ્થને માટે અનેક સંજ્ઞનો અને વિદ્વાનોએ ઉચ્ચ
મત રજાવેલ છે.

જૈન શાસન.



..... આ પુસ્તક આદ્યતંત્ર અવલોકતાં
તેનું ‘હૃદય પ્રદીપ’ એ નામ પૂર્ણ રીતે સાર્થક થયેલું મોલમ પડે છે.
મૂળ ગ્રંથકારે અનુભવ જ્ઞાનની પ્રશંસા કરી આ લઘુ કાવ્યનો આરંભ
કરેલો છે. આ ગ્રંથમાં જગતના બૌદ્ધિક પદાર્થો વધતી જતી તૃષ્ણાનો
ઉચ્છેદ કરવા અને સંસારનો રોગ દુઃખ છે અને તેને કરવાનું ઔષધ
ત્યાગ વિચાર છે, એ વાત સિદ્ધ કરવા..... ધણી હૃદયાકર્ષક કૃપ-

દેશ આપેલો છે. તે શિવાય અધ્યાત્મ; વૈશામ્ય અને ઉપશમ પામવાને માટે જે વસ્તુજ્ઞાનેના ઉપદેશની જરૂર છે તે ઉપદેશ આ લઘુ ગ્રંથમાં અસરકારક રીતે મેળી શકાય તેમ છે.

આ ઉપયોગી લઘુ ગ્રંથનો ગુજરાતી અને ઉર્દૂ ભાષામાં વિવેચન સાથે અનુવાદ મી. મોતીલાલ એમ. શાહે કરેલો છે, તેથી મૂળ ગ્રંથની મહત્તામાં મોટો વધારો થયેલો છે. તે સાથે પછતી અંદર આવેલા કદીન વાક્યોને વિગ્રહ વ્યુત્પત્તિથી સમજાવવાનો અને કેટલોક સ્થળે તેના અન્ય ગ્રંથોના મહત્તા પ્રમાણો આપવાનો જે શ્રમ કરવામાં આવ્યો છે, તે નવીન યુવક અધ્યાત્મીઓને વિશેષ આવકારદાયક થઈ પડે તેવો છે, અને તેથી બેશક આ લઘુ ગ્રંથનું ગૌરવ વધારવામાં આવ્યું છે.

આ લઘુ ગ્રંથનું સમર્પણ ભાવનગર રાજ્યના ન્યાયાસન ઉપર આવેલા એક સ્વર્ગવાસી લોકપ્રિય મી. લઘુભાઈ મોતીચંદ મહેતા બી. એ. એલ એલ. બી. ને કરેલું છે. તે સાથે આ પુસ્તકમાં ઊત્સાહી, પવિત્ર અને શાંતમુર્તિ એ સ્વર્ગવાસી ગૃહસ્થનું જીવનવૃત્ત પણ આપેલું છે. જે ઉપરથી હતામોતમ ચારિત્રનો ભવ્ય નમુનો અને મનુષ્યત્વનું શુદ્ધ સ્વરૂપ બીજા મુલકને દર્શનીય અને શિક્ષણીય થઈ પડે તેમ છે.

હુંકામાં આ એક જ ગ્રંથનું અને તેની સાથે અમર નામથી જોડાઈ એલા, તે સ્વર્ગવાસી આત્માનો જીવનવૃત્તનું સદા શુદ્ધ અને મનન

કરવામાં આવે તો બીજા સવિસ્તર ઉપદેશક ગ્રંથોના વાંચનની જરૂર રહેતી નથી તે વિષે આ ગ્રંથમાંજ એક અર્ધ પદ આપેલું છે.

“ શ્લોકો વરં પરમતત્ત્વપથપ્રકાશી ।

ન ગ્રંથકોટિપઠનં જનરંજનાય ॥ ”

પરમ તત્ત્વ (મોક્ષ) ના માર્ગને પ્રકાશ કરનાર એકજ શ્લોક એસ છે. પરંતુ માત્ર મનુષ્યોને રંજન કરવા માટે કરોડો ગ્રંથોને ભણવા વાંચવાની કોઈ જરૂર નથી. ”

આ લઘુ ગ્રંથ જૈન અને જૈનેતર દરેક સ્ત્રી પુરુષને સાચાં વાંચવા અમો ભલામણ કરીએ છીએ.



